LIBRARY OF CONGRESS.

Chap. ..... Copyright No. .....

Shelf BS647 .K5

UNITED STATES OF AMERICA.

7150 SL

CELESTIAL MESSENGER.

THE

CELESTIAL MESSENGER.

LIBRARY OF CONGRESS
COPYRIGHT
No. 71509
1870
CITY of WASHINGTON

BS647
.K5

THE Second Gospel of St. John, entitled the "Celestial Messenger," was written by Prof. L. King, the "Man of Mystery," the contents of which he offers to the inhabitants of Earth, as a key to unlock the unrevealed contents of the New Testament Scriptures, in which he predicts the downfall of Babylon, the death of the sectarian beast bearing the number of six hundred, three score and six, the fullness of the Gentiles, the near approach of the long-anticipated millennium, and the re-establishment of the ancient Melchisedek priesthood, by the ancient of Days, who has already taken his position on the Earth with the Seven Angels, holding the Seven Vials, who are ready for their serious work of devastation.

This mysterious prophet King, is perfectly familiar with human and divine law, and has in the following pages blended together in beautiful harmony, the Physical with the Spiritual World.

Therefore, with great regard, I am your brother,

L. KING.

The Celestial Messenger.

All hail ! All hail ! to thee, my brother,
In friendship I have come to thee;
I'll greet thee fondly as thy mother,
If in thy heart there is room for me.
I shortly then shall never leave thee,
I'll be thy watchful guardian, friend;
I'll teach thee all thy Christian duty,
And guard thee to thy journey's end.

Again all hail! to thee, my sister,
In thy fond hands I'll gently rest;
Which, when you read, you'll love me dearer,
Closer fold me to your breast.
I'll help thee bear thy life's rough burden,
And lay up wealth for thee in store;
I'll pilot thee across bold Jordan,
And greet thee on the other shore.

My father, I am ever with thee,
While you are lingering on this shore;
Oh, don't you see across the river,
Bright angels wait to waft the o'er.
Learn in the Messenger your duty,
And keep me as thy bosom friend;
I'll show thee what unfading beauty,
Dwells within the summer land.

There's not one treasure on this earth,
So dear as should a mother be;
Who gave the fallen angels birth,
And set the captive spirits free.
Now mothers read these pages over,
And learn what thy fond Son hath given;
Who'll be thy stay through troubles sore,
And light thy path from earth to heaven.

My kindred friends, do this remember,
The Messenger will thee befriend;
He never will his charge surrender,
Until thy mortal life shall end.
He'll be thy compass and thy pilot,
When you cross bold Jordan o'er;
He'll introduce thee to bright angels,
On the other shining shore.

There on flowery hills of pleasure,
Where immortal spirits stay,
Where those never-fading treasures,
Lies the fields of endless day;
When in distant climes we're flitting,
Far beyond the milky way,
And those heavenly sweets are sipping,
On the shores of endless day—
Then, my friend, you'll not forget me,
When such unfading hope is given,
Then the Messenger shall greet thee,
In the dazzling courts of heaven.

INASMUCH as the spirit of ancient Elisha was destined to keep pace with his noted cotemporary Elijah, down through the grand changes which their fallen brethren had to pass, through prison life on the earth, the arrangements of which were ordained by angels, and passed into the hands of a Mediator, before the establishment of the organic laws, or, using the scriptural term, before the foundation of the world. Thus he (Elisha) after having filled his agency as a missionary from the court, while here among his fallen brethren, reserved the right to use his noted mantle, which he had received from his friend Elijah, on the eventful day of his transition, and which mantle he was to use as a figure in the commencement of the Christian Era, in the noted organism of St. John, where he again met the spirit of his ancient friend Elijah, in the noted organism of John the

Baptist, together with his superior officer, the Archangel Michael, in the personage of Jesus Christ, together with ten other chosen agents, which he had brought with him, who were his staff officers in the great rebellion in Heaven, and whilst here with him in the bonds of flesh, as apostles, they assisted him in establishing his church, and also at the same time, laid the foundation for a spiritual kingdom in the world to come, over which organization the Apostles had the promise of presiding with him, after the closing out of the Gentile nations, which destruction and end was to be by the pouring out of seven vials of wrath. Thus St. John, being left in the charge of very important duties, to be performed and carried out before his departure, entered into the same with great Christian zeal, insomuch that it brought down the indignation of his persecutors, and long before the completion of his work, he was arrested by his persecutors and arraigned before a heathen tribunal, and without the slightest evidence of crime against his personal acts, he was condemned as a heretic, and the sentence of death pronounced against him. He was handed over to the executioner, who was to take his life by placing him in a cauldron of boiling oil. Then his executioners, burning with heathen rage against their unoffending victim, placed the heat at its highest power, and triumphantly plunged their victim beneath the scalding, burning fluid, and to the astonishment of his heathen spectators, St. John came forth from the burning fluid, without the slightest degree of harm. His elder brother, whom the same murderous party had put to death on the cross, having passed back to the grand centre of power, came forward and delivered his brother from the jaws of death, and made provision for him to finish his work on the desolate island

of Patmos, where the heathen judge had banished him, in consequence of his not relinquishing his faith in the power of Him whom they had put to death on the cross. Here, on this gloomy island, he met the shining messengers from the presence of his crucified Lord, who assisted him in writing his extraordinary Book of Revelations, over which contents his noted mantle has rested until the unveiling of the New Testament Scriptures by the same spirit, resting under the title of the Celestial Messenger, which extraordinary conditions will be found in the following pages, containing his Second Revelation.

St. John having accomplished the work consigned to his charge, was informed by the angel that he had got to prophecy again before the nations of the earth, which declaration may be found in the 10th Chapter of Revelations. Therefore, in this work, this declaration is fulfilled.

Thus, after being relieved from the desolated island, and from the bonds of death, he was permitted to return to his peaceful friends on the other shore, where he was allowed to remain until duty called him back to the prisoners of earth, who were still groping in chains of darkness, on the shores of mortality. Thus, in the year of our Lord 1819, the Spirit commenced taking on gross material of earth again, through the principles of natural law, and in 1820 he was christened on the earth in the organism of the Celestial Messenger, in the once grand wilderness, where he was transported in the spirit from the island of Patmos, eighteen hundred years before; where he beheld the downfall of Babylon, and witnessed, in figure, the death of the sectarian beast, bearing the number of 666, the number of the sectarian creeds of earth to-day. Here, again, he has beheld the noted city of

Babylon which he beheld before, in figure, which has sprung up as by magic out of the noted wilderness, and has assumed all the features of her ancient sister Babylon, where dwells the head of the sectarian beast, the mother of harlots, and the noted cage of unclean birds, a portion of the members of which are weighed in the scales of balance and are found wanting; and the spiritual hand-writing is seen upon her crumbling walls, in flaming characters, spelling the word "Desolation," because her foremost citizens have made merchandise out of the New Testament Scriptures, and the cup of their iniquity is already full; the description of which shall be more fully set forth in the latter part of this work.

Therefore I shall not pain my readers with a narrative of the transient life of the author of the Messenger, whose entire acts appear to have been resting under the dark veil of obscurity, up to the commencement of the unveiling of the New Testament Scriptures. The author, therefore, will herein present a more tangible history of coming events which will be fast unfolding to the present inhabitants of earth, like the opening flowers, which no doubt will be hailed with pleasure by all those who are ready to meet the great struggle between truth and error, in which tearful conflict every son and daughter of Adam will be forced to take sides, as the fullness of the Gentiles is near at hand Therefore I will place in the hands of my readers, the unveiled condition of the New Testament Scriptures, which will be found in the following pages. Hoping to be instrumental in the grand work of Christian reform, therefore, as a sojourner and a pilgrim on the earth, I will present the following work to my readers, in which will be found all the hidden mysteries unveiled, as touching the dragon's angels, their expulsion

from the Celestial Court, their sojourning in temporal bodies on the earth, their final winding-up scene on this shore, and their transportation back to the Court, the re-entering into their eternal bodies, the judgment and final consummation. Therefore, with great regard, I will herein present to you, the following pages of the Celestial Messenger, as a guide for your coming life. Read, and know for thyself.

The main object of the author in bringing this work before the world, is to correct a mistaken idea that has prevailed among theologians, in all ages of the past, respecting the Bible records of Man's Creation, and the design of the Great Author in bringing Man upon the stage of human life. Notwithstanding all men have the same Bible to peruse, the same positive declarations presented to all, yet there appears to be as wide a difference between their understanding as to the real intent and meaning of the Scriptures, as touching the design of the Creator in our creation, as darkness differs from light. My object in attempting to correct the error that has prevailed through all time, is by no means for any pecuniary or selfish interest of the author, but to more fully prepare the minds of the present inhabitants for an extraordinary event, that, according to the prophecies, is near at hand. This work will present four grand points to the world for their consideration: Firstly—To prove that our physical body, according to the teachings of the Scriptures, is no more nor less than a prison, in which is confined a prisoner, who is expiating the guilt of a former life, and also whose criminal acts, for which it is now suffering in the body, was committed before the foundation of the world. Secondly—It is the author's design to prove the nature of those crimes, the magnitude

of those transgressions, and the plan of reconciliation, and the extraordinary personage who was ordained by angels, impowered by God, and sent forth to seek and save those condemned criminals, that by transgression were lost. Thirdly—To prove the advent of the Mediator, and the plan that was offered by him for a reconciliation, and also to prove the number of chances which were provided for their restoration, and upon what condition they might be received into the favor of God. Fourthly—To show the terminus and final abrogation of those special laws, by which all material formations are governed on the earth; also, the dissolving of the material elements, and our transportation back to the Celestial Court, where we shall stand for judgment. It becomes a matter of expediency for the author to caution those into whose hands this work may fall, to divest their minds of all prejudice, and all their pre-conceived opinions, as touching the great question of theology, and read the Scriptural arguments that are contained herein with an unbiased mind, and ask the Great Spirit above to direct your mind and understanding, in the way of wisdom and truth.

I wish it here understood, by all into whose hands this work may fall, that I am only fulfilling my work as a missionary from the Summer Land, where I have learned the grand laws of obedience, and also have been instructed in the great plan of reconstruction and reconciliation, devised by our obedient brethren in the grand council in the Court of Heaven, before the establishment of the special laws that now governs our universe; and as the time is near at hand when the vials of wrath mentioned in my former work, are about to be poured out on the earth, I now make haste to set all things in order, and

prepare the Gentiles for the approaching event, that will relieve them from the irksome cares of prison life, and give place for the re-incarnation of the Adamic descendants, the third and last time on the earth. Therefore, as the time is at hand, I will hasten to unravel the mystery contained in the New Testament, as touching the inhabitants of earth, or the spiritual part of man, which are now ready to receive the truth which in other ages has been kept a secret, but is now ready to be revealed by the Spirit, through my pen, the plan arranged by Michael, who was ordained by angels to carry out the great principles of reconstruction, and reconcile us to the laws that we were enemies to, before the foundation of the world. Therefore read, without prejudice, the Scriptural Laws, after the seal is taken off and the contents unveiled.

The first matter thus to set in order, is to make an effort to clear off the mist and gloom of darkness, that has pervaded the minds of the inhabitants of earth, in all ages of the past, both in the old and new world, and thus prepare the minds of those now in the end of this world, to enter successfully upon the joys that await us in the world to come, or the thousand years of the reign of peace, when the golden rays of the great Millennial Sun shall dissolve all the base imperfections of our carnal natures, and fully fit and prepare us for that eternal reign, beyond the stormy seas of life. I am fully satisfied that the Scriptures plainly teach man that there are three distinct worlds in which demoniac spirits will exist in temporal prisons or human forms, in order to fully blot out their former jealousies and prejudices that were entertained by them in the Court of Heaven; also, the animosity they entertained against the laws of God, being

wholly averse to all principles of goodness, and brought on themselves condemnation, by transgressing the laws of God, and, by an actual contest against superior numbers, were overpowered, subjugated, and sent as condemned prisoners to this earth, reserved in chains of darkness unto the judgment of the great day.

I presume that it will not be disputed by any theologian or Bible reader, in regard to the furious contest or serious battle that was fought in the courts of heaven, as above mentioned, as there are ample proofs of these facts in the sacred volumes of truth, some of which I will hereafter mention. Firstly, it becomes necessary for all Bible readers, who search those sacred pages for truth, to carefully and prayerfully read the declarations contained therein, and also carefully consider the responsibility of those authors who have presented those records for our consideration. I believe that it is a conceded fact by all true believers in the New Testament, that Jesus Christ is the only begotten Son of God, and that he was vested with power and authority by his father, and ordained by angels, and sent forth to the earth to negotiate or reconcile a serious matter of difference that existed between two auspicious parties, the one party then existing on the earth designated as the Angels of the Devil, which was claimed by the Bible history to be a third part of the grand army of heaven, and because of their contentious and rebellious principles, were by the majority disbanded, disembodied, and their spirits placed in the hands of a mediator, as above mentioned, who was appointed to this mission before the foundation of the world.

Now, if the reader of this work seeks for truth and spiritual light, respecting our being and existence in these dark cells of clay upon the earth, he should read with

prayerful and careful attention, the recorded facts that are contained in the sacred volume of truth, which I will here set forth. Firstly, I will refer the reader to the 12th chapter of Revelations, which was written by St. John, the beloved disciple of Christ, whilst in the spirit, on the Lord's day, upon the Isle of Patmos, which was revealed to him by Jesus Christ, through the medium of an angel, sent directly from his holy presence, to proclaim to the inhabitants of earth, through John, certain events which had already transpired and remaining yet unaccomplished, without which revelation the world would have forever remained in darkness.

We now should take into consideration, whilst reading respecting the great wonder spoken of in the chapter referred to, that John himself was a mortal, and that that spiritual view necessarily had to be revealed through the flesh, or, in other words, through John's imperfect intellect, which reads thus:

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

This vision should be apparent to all who read the same, that the sun with which the woman was clothed, was the Son of God, from heaven, then resting with his mother, the Virgin Mary, who, at his birth, was proclaimed by a court of angels from heaven, to the shepherds who were watching their flocks, on the hills of Judea. Thus Mary, being favored with the honor of presenting that extraordinary personage to the world, her sisters in the flesh were considered below her in the vision, and gave rise to the declaration that "the moon was under her feet, and upon her head a crown of twelve stars;" or, in other words, she had the honor of presenting a Saviour to the

world, who, in order to carry out His plan of reconstruction and final redemption, chose twelve men instrumental in the regeneration, who, in a spiritual point of view, were stars, or men that had the full assurance through the promise of Christ, that in the event of time they should sit upon twelve thrones, judging the twelve tribes of Israel. In the 4th verse, we find this extraordinary language: "And his tail drew the third part of the stars of heaven, and he did cast them to the earth."

The revelator, no doubt, here discovered that the chain of circumstances which brought about the rebellion, which is described as the tail of this red dragon, which drew away one-third part of the stars, were no more nor less than the angels that followed this arch leader in the cursed track of war, who became prisoners in the hands of Christ, as before alluded to, and who were brought to earth and reserved to judgment. The 7th, 8th, 9th, and 10th verses of the same chapter, should prove to every careful and unbiased reader, that this whole party, whose place was no more found in heaven, was the party which the Scripture declares that Christ came to seek, and save them that were lost, for the 11th verse of the same chapter, declares that this party was overcome by the blood of the Lamb.

I believe that it is conceded by all theologians, that Christ's blood was shed for man. Then we would ask those theologians, What part of man is to be redeemed? Is it the physical powers or material bodies that need redemption? The Scriptures teach us that the body returns to dust, but the spirit back to God who gave it. Now, we think it is that part of man that goes back to God, that is reserved to judgment. Then the question would arise by inquiring minds, Is the spirit brought be-

fore the Eternal Judge without a body? We answer, No. Then the question might be asked again, Does the Scriptures teach a resurrection of these physical bodies? We also answer, No. Then the question might be asked again, What bodies in the resurrection shall we put on? I answer, according to the Scripture, our spiritual bodies, out of which we were cast when expelled from the court of heaven.

Turn to the Fifteenth Chapter of I Corinthians, 35th, 36th, 37th, and 38th verses, reading thus:

"35. But some man will say, How are the dead raised up? and with what body do they come?

36. Thou fool, that which thou sowest is not quickened except it die:

37. And that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other grain:

38. But God giveth it a body as it hath pleased him, and to every seed his own body."

Also, the 44th verse of the same chapter:

"It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body."

Showing conclusively, to an unbiased reader, that these natural bodies are prisons, or the dwelling-place of a spirit, that must, sooner or later, be dissolved.

Turn again to the Fifth Chapter of the II Corinthians, 1st verse, which reads thus:

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3. If so be that being clothed, we shall not be found naked.

4. For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

6. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord.

7. (For we walk by faith, not by sight:)

8. We are confident, I say, and willing, rather to be absent from the body, and to be present with the Lord."

Thus, we find, that the Scripture positively declares that this house or body is a prison, in which dwells an immortal spirit, that lives after the form is dissolved, and that its original spiritual house or body is eternal in the heavens, which, in the event of time, we shall take on, before we are remanded to judgment. We find that the first chapter of Genesis clearly sets forth that the first physical formation was produced from under the hand of the All-wise Creator, over six thousand years ago. Thus the plan of peopling the earth was wisely consummated, with the strong injunction and imperative command, to multiply and replenish the earth, and from that period of time down to the present, that command has fully been obeyed, and the countless millions of human beings that have come upon the stage of action and passed off since that time, proves conclusively to every intelligent mind, that the Great Author has not failed in this great work. And in the perfection of this great piece of machinery, as touching the physiological and anatomical structure of man, continuing in its unchangeable and undeviating order of perfection, through that vast chain of

years, only proves that the Author's wisdom is unlimited, and his power uncontrolled. Thus would it not be charging a falsehood upon the Great Author, to set forth an idea that man has not fulfilled to a demonstration, all that God designed he should accomplish? If God had not placed death in the reach of man, the earth's surface at this time would be insufficient to contain one-tenth of the inhabitants that have lived on the earth. Thus we find that God's designs and purposes have been fulfilled and carried out to a moral demonstration.

Now we come to notice more closely the chain of circumstances connected with all the events in the first creation of the two grandparents in the Garden of Eden. We find, according to the teaching of the Bible record, that there was some sacred spot on the earth's surface several thousand years ago where the blighting curse that God had passed upon the earth, because of sin, had never reached. There in that beautiful garden of nature the great Eternal Spirit stood, together with his highly honored Son, surrounded by a vast concourse of condemned spirits, who were watching, with feverish anxiety, the movements of their superior officer, into whose charge they had been consigned, and were there waiting in dread suspense to know the result of the punishment they anticipated would be inflicted upon them because of their disgraceful rebellion and defeat in the Court of Heaven. Thus the dread silence was broken after the consultation between the Father and Son had ended—the All-wise speaking to his Son in the presence of the spirits, "Let us make man in our own image and in our own likeness out of the dust of the earth." Thus the spirits were left in darkness and could not penetrate the wisdom of the Almighty, being unable to see or understand how

those God-like beings, moulded from under the hand of an All-wise Creator, could affect their situation in any respect.

The arch traitor, or leader of that demoniac party, no doubt imagined that those noble beings, called men, were designed by the Almighty to supply the vacancy brought about by their rebellion and expulsion from the Celestial Court. Thus, whilst the two grandparents stood in the presence of the Creator they appeared to be comparatively ignorant as to the circumstances that brought about their creation, or even the duty they owed to God—being made of celestial matter and animated by the breath of God, were not heir to any order of decay; yet made with all the functions now belonging to man, with the veins and arterial apparatus, yet filled with spirit life instead of blood—no particular decision of character, ready to be swayed by any course of advice. Thus they walked about the garden, finding no occupation; neither did they desire any. Perfectly happy and contented, aspiration and progression to them were strangers; they desired nothing above what they were. Thus, in order to arouse their mind to action and a sense of duty, God informs Adam that he was placed at the head of all the animated creatures upon the earth. Even this did not appear to arouse his mind to action; consequently he discovers the necessity of subjecting him to a law. Thus he speaks to Adam—You are surrounded by a garden of fruits, designed also for your pleasure. Of all of these trees thou mayest freely eat; they are celestial in their character, agreeing with your systems, and are calculated for spiritual food. But, Adam, there is a tree in the center of the garden that is different in its nature from the other trees you behold. It has grown out of oxidized

matter, and the stern features of decay are marked upon it. The leaves, the branches, body and roots, in the event of time will crumble into dust, and if you should partake of the fruit of that tree into the stomach it will produce the same effect upon your system as upon the tree, and instead of spirit essence that now vitalizes your system, blood will take its place, which is the seed of death; and in the event of time your body, like that tree, will also crumble into dust. Therefore, thou shalt not eat of that tree, for in the day thou eat thereof thou shalt surely die. This law of restraint, no doubt, was unexpected by Adam. He, no doubt, had come to the conclusion from what he had seen of the surroundings that he had unlimited control of all things belonging to the earth, and thus being debarred from eating of the fruit of the one tree, it placed a restless disposition in him that was never realized before. This disposition, no doubt, was noticed by the devil, who had already fully consummated the plan of defeating God in his celestial and happified beings. Thus, Adam, being formed of tangible material, of course could not behold the disembodied spirits that surrounded him. Consequently the devil could produce no effect spiritually upon that being so wisely made by God; yet he found Adam paying the strictest attention to the forbidden tree and, no doubt, concluded it would be an easy matter for him to induce Adam, by the help of Eve, who was not afraid even to handle the fruit, if he by any tangible method could throw his evil charm around them. So he tried his diabolical charm on all the tangible formations about the garden and found a congenial companion in the coils of the serpent Thus, through the serpent he attracts their attention to the fruit—to its fine appearance and different color from the

other fruit of the garden. Now you can eat this fruit with perfect impunity, says the tempter; it is good for food and will make you wise, and in the day thou eatest thereof thou shalt not surely die, but be as God, knowing good and evil. Thus his seductive influence did do all he anticipated, and all that God in his wisdom had designed for him to do. The Divine law was broken; man had fallen through the evil devices of Satan; but we find that the Devil had only been accessory to his own defeat—instrumental, through the wise arrangements of God, in destroying and pulling down his own kingdom, and in the event of time bringing his evil reign to an end. The reader, no doubt, would like to know how this state of affairs has been brought about, when the teach ings of the religious world attempt to prove to the contrary. If the reader will give a careful and prayerful attention, I will attempt, in a few words, to unravel the mystery which has been hidden from man through all ages of the world.

In the first place, let us notice the extraordinary change that came over Adam and Eve after the Divine law was broken. According to the acknowledgment of the Divine Author, Adam became wise, knowing good and evil, immediately after the transgression of the law. Now the question, no doubt, has been asked myriads of times by inquiring minds, Was there any virtue in the fruit to produce this remarkable change, or did the breaking of the law of God make Adam wise? We think not. But the Devil, no doubt, at that time could have answered that question by personal observation, yet with everlasting shame and contempt—that through the wisdom of God in erecting temporal prisons in the form of man to carry out his deep-laid plans unperceived by his Satanic

majesty, he in causing Adam to rebel had opened the prison doors in mortal tenements in which his subjects, through the plan of the Mediator, would be incarcerated, and through which extraordinary arrangement his kingdom, in the event of time, would have an end. Thus we find that by the entering of two demoniac spirits, or the devil's angels, into the well-developed intellects of Adam and Eve was that which caused the extraordinary change in the two first parents. Thus, by that transgression, death passed upon all of Adam's race, and every offspring from Adam down to the present time, with the exception of an idiotic form, has received one of those demoniac spirits, with a few exceptions, which we will hereafter mention. Thus we find that this is the immortal principle in man that will live after the death of the body.

Now we are ready to offer testimony, that is contained in the Scriptures, to prove that man was designed by the Creator exclusively, and for no other purpose, only to serve as a physical prison to bring about a reconciliation of the angels of the devil that were cast out of heaven and reserved in chains of darkness unto the judgment of the great day.

The Bible clearly presents, to every intelligent mind, which reads its sacred pages—that the earth in all stages of human existence—that intelligences have visited the earth that have been designated as angels or spirits, both good and bad, and that frequently numbers of those bad Spirits, at various times, infested, or in other words, forcibly entered into human beings of peculiar temperaments and produced extraordinary and serious results—insanity, spasms, fits, wildness, intense strength, and convulsions of the most serious kind—which is fully established by the Bible history; and all of these serious

elements were produced by a multiplicity of spirits or devils that had trespassed upon the civil rights of the natural spirit that became associated with the physical formation in the first germ of life. Now we will call the reader's attention to the Fifth Chapter of Mark, from the first to the fifteenth verse:

"1. And they came over unto the other side of the sea, into the country of the Gadarenes.

2. And when He was come out of the ship, immediately there met Him out of the tombs a man with an unclean spirit,

3. Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

4. Because that he had often been bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him.

5. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6. But when he saw Jesus afar off, he ran and worshipped Him,

7. And cried, with a loud voice, and said, What have I to do with thee Jesus, thou Son of the Most High God, I adjure thee by God, that thou torment me not.

8. (For he said unto him, come out of the man, thou unclean spirit.)

9. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

10. And he besought him much that he would not send them away out of the country.

11. Now there was nigh unto the mountains a great herd of swine feeding.

12. And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea (they were about two thousand), and were choked in the sea.

14. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

15. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid."

Now we ask the reader to pause and reflect upon the extraordinary record that we have just quoted, which is found in the sacred volume of truth.

Can it be treated as a fable, or a mere freak of fancy, or shall we treat it as a stubborn fact that was written by one of the beloved Apostles of Christ, who was eye-witness to the extraordinary manifestation of those condemned spirits, hereinbefore described, who were the prisoners of Christ, and acknowledged His power as an officer over them, and wholly submissive and obedient to his command. It appears that the vast numbers that had entered into this man produced a complete derangement of the functions and mental powers of his natural spirit, or the demon that was firstly consigned by law to that intellect in the first principle or germ of life; and no doubt that this demon was a special favorite with that legioned host above alluded to, and, before entering that dark prison of clay, promised his associates to share with him in his abode till the time came that they individually would be compelled to take on the earthly form. Also,

it appears from the tenor of the Scriptures that the spirits or devils were perfectly acquainted with the design and intentions of the Creator, as touching their confinement and punishment in physical prisons, from their frequent acknowledgments to Christ, in the hearing of the Apostles and others, when he was about to cast them out of individuals in whom they had trespassed upon the civil rights of the prisoner, who could not evacuate the prison till the time appointed by God.

If the reader will turn to the Eighth Chapter of Matthew and 29th verse, he will find that the devils alluded to the punishment that was held in reserve for them by asking Christ why he had come there to torment them before their time. It appears they had no aversion to entering into human forms when they could evacuate the same at any time; but it rather seemed a pleasure for them to occupy some kind of tenements, from their request to enter into the swine. Now, if this is a mere freak of fancy, presented to us by the Apostles respecting the casting out of a legion of spirits from one man, what had that fancy to do with two thousand head of swine upon an adjoining hill? There certainly must have been some extraordinary sensation come over them, for it appears that they would not submit to the infernal test that the man had, but preferred to be drowned in the sea. Now we will ask the reader to take the Bible and carefully read the remarkable interview that Christ had with the legion of spirits in the field of Gadarenes, in the three chapters above alluded to; also turn to the Fourth Chapter of Luke, 33d, 34th, 35th and 36th verses, thus:

"33. And in the synagogue there was a man which had a spirit of an unclean devil; and he cried out with a loud voice,

34. Saying, let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

35. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36. And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out."

So we perceive from this portion of the Scripture that the spirit of the unclean devil was perfectly familiar with Christ, and came out of the man at His bidding, and was hushed to silence at His command.

You will also find another remarkable occurrence in the Ninth Chapter of Mark, from the 17th verse to the 28th. You discover from the reading of this chapter that the son of a certain man was possessed with a dumb spirit of the most boisterous character, which, according to the record, sought to destroy that physical form, no doubt to relieve its original genial comrade from its prison, and it had so strong a possession of that form that even the disciples of Christ, who had been empowered to cast out devils, could not cast out that dumb spirit, but through the authority of Christ he was forced to obey. Now turn to the Eleventh Chapter of Luke, 24th verse, which reads thus: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: and finding none, he saith, I will return to my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to himself seven other spirits more wicked than himself; and they enter in, and dwell there:

and the last state of that man is worse than the first."

It appears from this passage that those peculiar organisms in which evil spirits could enter and retire at will, without resistance from the natural spirit, or prisoner, and where no resistance was offered by the occupant against those evil trespassers; and this was found out to be the case by the one evil spirit entering, passes out and conveys this intelligence to his comrades in crime; and seven others more wicked than himself enter, and, according to the number of bad spirits within, so also is the ratio of the man's wretchedness, as in the case of the man in the field of Gadarenes.

I do not wish to be understood as conveying the idea that all the physical disabilities that the body is heir to is produced by the entering of evil spirits into the forms in this age of the world; but in the days of Christ and the Apostles very many bad results were realized through this channel of spiritual manifestation.

There are very many other passages in the New Testament of the same meaning and nature as touching the association and affinity of spirits with human bodies; but I presume that there has been sufficient said to satisfy any candid, careful, reflective reader that the Scripture clearly sets forth that there were evil intelligences upon the earth, called devils and spirits in the days of Christ and the Apostles. Now we have already offered some Scriptural evidence as touching their origin, and from whence they came. However, there are very many who object to the testimony of St. John in the Twelfth Chapter of Revelation, to which I have already called your attention, claiming the same to be nothing more than a vision, or a dream. But other portions of the Scripture clearly set forth that a remarkable personage, called the

devil, was once an angel of light in heaven, and was the leader of a contentious party, called angels, spirits and devils, and because of their diabolical and disgraceful conduct became estranged and lost from the celestial courts of heaven, which called forth the necessity of a Mediator. Now we will offer additional proof as to the origin of this notorious leader and his party, and the provisions made for their reconciliation. We will refer the reader to the General Epistle of Jude, from the 3rd to the 7th verses, reading thus:

"3. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

"13. Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever."

Now we would ask the reader to carefully compare this chapter with the Twelfth Chapter of Revelation, and see

if there is not a similarity between the two writers as touching the angels and the stars; that the tail of the great red dragon drew away from heaven and cast them to the earth. Thus we find that these ungodly men Jude speaks of, who were, before of old, ordained unto this condemnation, were men possessing those demoniac spirits, who were ordained by the devil, and who held unlimited power over them, and, like wolves in sheep's clothing, had crawled into the church to defeat the plans of Christ in establishing His church and kingdom and bringing about a reconciliation of that demoniac party. Now Jude admits of some power that ordained them to turn the Grace of God into lasciviousness. Now it would be contrary to the teaching of the Scripture for us to claim that God ordained those men to produce those evil purposes, for Christ declared to the Jews that a kingdom divided against itself could not stand, and a house divided would fall; and if He ordained men for this purpose His Kingdom would have an end; but we find that it was the prince of the power of darkness that was striving to exert an evil influence against the church of Christ. We will also refer the reader to the Second Epistle General of Peter, Second Chapter, 4th verse, thus:

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."

Now we would call attention to all thinking minds in regard to the devil's expulsion from heaven. Why was his case not disposed of, and his banishment final, when he was cast out? Why, in the event of time, is he to stand a trial, as a criminal, and be judged; and before whose bar is he to be remanded for his trial? All of these matters are worthy of our careful consideration.

I ask the reader again to pause and carefully consider this matter well before leaving this part of the subject. Is not the eternal spirit existing in man the very same evil spirit that is remanded to the bar of God for judgment, as above designated as the angels of the devil; and, again, does the Scriptures teach that man possesses a spirit that existed before the formation of the physical body, and that the same spirits will stand at the bar of God for judgment in the absence of these physical bodies, and, again, after the judgment is passed upon those same spirits, who are still enemies to the principles of goodness and unreconciled to God's law, are they not cast off again with the devil and his angels.

Now let us carefully and wisely consider the proofs that the Scriptures present on this subject. The First Chapter of Paul's Epistle to the Ephesians, reads thus:

"4. According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love.

5. Having predestinated unto us the adoption of children by Jesus Christ to Himself according to the good pleasure of His will:

6. To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved:

7. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."

We find, then, according to the teaching of the fourth verse, that we were chosen by God, through Jesus Christ, the Mediator, before the foundation of the world, or before the laws were established by Jesus Christ which collected crude matter to centers, then existing throughout the dark chambers of space, and organized the same

into revolving worlds. Now, we are left in the dark as to the cause which brought about the war and furious strife between the grand armies of heaven. But would it not be considered in order here for me to suggest the idea that when the period of time had arrived that the laws were to be established to organize those distant shining worlds, that decorate the ethereal expanse above our heads, that the great red dragon, spoken of in the Book of Revelation, thirsted for this high honor and power and organized his legion forces, or his constituents, which consisted of one-third part of the heavenly host, and placed the same in battle array and attempted to carry his diabolical measures into effect by an actual contest; and thus being met by superior numbers—the grand army of the great Archangel Michael—was completely defeated and overpowered, and his Satanic majesty, with all his legion hosts, were retained as prisoners of war.

Thus, the devil being defeated in his long premeditated plans, with the burning shame and disgrace that flitted across his mind as he stood in the presence of God and the victorious party—the shame and disgrace he had brought upon thousands of innocent participants in the disgraceful war by promising them rich rewards in the event of success—only served to increase his burning hatred against Michael and the victorious party, and he, no doubt, attempted to inspire his disgraced subjects with the false notion that he would yet, through strategy and intrigue, with their faithful adherence to his plans, carry his measures into effect. Thus, all offers of peace and plans that could be laid to induce that rebellious party to peacefully submit to the laws about to be established by the victorious party were futile and unavailing.

Thus we find that it became a matter of necessity for

the successful party, in order to establish a permanent peace and guard against further encroachments of that same hostile party, to disarm them entirely of all power and subject them to certain laws and punishments which in the event of time might bring about a reconciliation of at least that part which had been decoyed into the rebellion by the arch devices of Satan.

Thus, in order to render them powerless, it became necessary to bring about a dissolution of spirit and body and consign those spirits to some region then unorganized, and reserve the same under chains of darkness unto the judgment of the great day, as before alluded to in the teachings of the Scriptures, and their bodies, which are eternal, reserved in heaven, which the Scriptures also teach, as the Apostle Paul positively declares that if this body which is natural is destroyed, we have a spiritual one eternal in the heavens. Now let us give some reflections upon some of the unrevealed events of the past that our spiritual vision is shut out from, by being shrouded within the dark bonds of the flesh. We find fourteen passages in the Scriptures that tell us that many of the events and circumstances that brought our being here upon the earth are clothed in mystery, a few of which we will here mention. First Chapter of Paul's Epistle to the Colossians, thus:

"26. Even the history which hath been hid from ages and from generations, but now is made manifest to his saints.

13. Who hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son."

Thus we find that through Revelation we, whilst in the bonds of flesh, have gained some spiritual light as to our

punishment here in these physical prisons. Now turn to the Second Chapter of First Corinthians:

"7. But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory;

8. Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."

Thus we find that the plan consummated by the angels of God after the rebellion for the purpose of bringing about a reconciliation of them that were lost was kept a secret from those spirits in the bonds of flesh in order that the plan might be fully consummated according to the command of the Everlasting God.

Now turn to the Sixteenth Chapter of Romans, 25th verse, thus: "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began." 26th verse: "But now is made manifest, and by the Scriptures of the prophets, according to the command of the Everlasting God, made known to all nations for the obedience of faith." Thus we find, by the teaching of the Scriptures that these deep mysteries connected with the plan of our redemption should now be known by all the inhabitants of the earth for the obedience of faith. Now, in the First Chapter of Paul's Letter to Timothy, 8th verse, you will find this remarkable language set forth as follows: "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the Gospel, according to the power of God;" 9th verse: "Who hath saved us, and called us with an holy calling, not according to our works,

but according to His own purpose and grace which was given us in Christ Jesus before the world began."

Now there are several remarkable points set forth in these two verses—Firstly, Paul charging Timothy not to be ashamed of Christ's testimony, but to be partaker of the affliction which Timothy would necessarily have to meet and pass through by referring to the testimony that Christ gave to the Jews respecting their origin and notorious parentage, which testimony will be found in the Eighth Chapter of John, commencing at the 31st verse and ending at the 48th. Now I will ask the reader to study the very singular language in this testimony which Paul cautions Timothy not to be ashamed of, namely:

"31. Then said Jesus to those Jews which believe on him, If ye continue in my word then are ye my disciples, indeed;

32. And ye shall know the truth, and the truth shall make you free.

33. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin, is the servant of sin.

35. And the servant abideth not in the house for ever, but the Son abideth ever.

36. If the Son therefore shall make you free, ye shall be free, indeed.

37. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38. I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39. They answered and said unto him, Abraham is

our father. Jesus saith unto them, If ye were Abraham's children ye would do the works of Abraham.

40. But now ye seek to kill me, a man that has told you the truth, which I have heard of God: this did not Abraham.

41. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

42. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43. Why do ye not understand my speech? even because ye cannot hear my word.

44. Ye are of your father, the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45. And because I tell you the truth, ye believe me not.

46. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47. He that is of God, heareth God's word: ye therefore hear them not, because ye are not of God."

Thus we discover from this remarkable testimony that Christ fully corroborates the declarations set forth by all of His Apostles respecting the origin of the spirits now retained in tenements of clay. This testimony was addressed to the Jews, who claimed to be the people of God. Now let us notice closely what Christ exacted of the Jews to acknowledge them His children or disciples. "Now if you continue in my word," says the Saviour, 'then are ye my disciples." This expression appears to

have been called forth from the Saviour by the Jews believing His word, which we find in the 30th verse of the same chapter, namely: "As He spake these words many believed on Him." It appears that the Jews were zealous worshippers of the Living God. They had built a magnificent temple to worship in; but it appears from the teaching and testimony of Christ to the Jews, that they had not changed their condition as touching their original condemnation, by any order of worship; that they were still under the yoke of bondage and children of the devil. But if they would regard Him as a Mediator and believe that He was empowered to cancel the debt they owed to God by giving His life a ransom to reconcile them to God, then He would own them for His children, and in the absence of that belief they were still the children of the devil and had no claims on His Father in any manner whatever; that all their prayers and offerings were solemn mockery, as they had murder in their hearts. They sought an opportunity to kill Him because he was sent from God to offer them life and salvation on the easy terms of the Gospel, and they should die in their sins because they would not accept it.

Now we would ask every candid reader if the testimony of Christ as set forth above is not sufficient to prove that we were the devil's subjects and the party that He came to save. Has there not been sufficient evidence already set forth that the devil was once an angel in Heaven? If not, we will offer Christ's own testimony, which is found in the Tenth Chapter of Luke, 18th verse, namely: "I beheld Satan as lightning fall from heaven." And have I not presented from the records of the New Testament sufficient evidence to prove to any candid reader also that our spirits are the identified party

that were cast out with him. If England is the mother country of this and the inhabitants of this continent, so is the new Jerusalem above, or the court of heaven, our mother country.

Now we will offer for testimony the Fourth Chapter of Galatians, 22nd, 23rd, 24th 25th, and 26th verses, thus:

"22. For it is written that Abraham had two sons; the one by a bond-maid, the other by a free-woman.

23. But he who was of the bond-woman, was born after the flesh; but he of the free-woman was by promise.

24. Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar.

25. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26. But Jerusalem which is above is free, which is the mother of us all."

Now it is evident that the Apostle Paul had direct reference to our original homes, that Jerusalem above, which was freed from the curse of those fearful invaders, the devil and his angels, and, we being a portion of that party, his language has a direct reference to us, as once being associated with the affairs of that celestial city the new Jerusalem, which was the mother of us all. Now the question, no doubt, would arise in the mind of the reader where this Jerusalem is that the Apostle alludes to, which is above, and which is free, and the Jerusalem which was in Judea, that was under bondage, as referring to the bond-woman, which was after the flesh, and inhabited by the children of the devil, who also were in the bonds of flesh, and reserved to judgment.

Now let us turn to the Twenty-first Chapter of Reve-

lation, 2nd verse, which reads thus: "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

Thus we find that the Scripture clearly sets forth that man possesses two distinct natures—the one physical, natural and destructible; the other spiritual, celestial, eternal and indestructible—the one entirely composed of earth, yet wonderfully and fearfully made, coming up out of the dust of the earth through the established laws of nature's God, yet transient as the flowers of the valley, soon falleth and fadeth away. But of the immortal spirit which came forth from the presence of the Eternal God we find no indications presented to us in the sacred Scriptures that the same was created, formed or produced by any power whatever; consequently I shall take the bold stand that angels and spirits existed through the countless ages of eternity, wholly independent as to choice, free to roam and free to act, free to choose or free to reject, with sentiments and disposition agreeing with their existence eternal, and when once established in a belief there was no power in existence that could change that belief whilst resting in their normal condition. Consequently, in this brief description of the nature and condition of angels and spirits that inhabited the vast chambers of space before the foundation of the worlds, I will cut loose the bonds that chain my anxious spirit to the dark cells of this temporal prison of animated clay, and let the flitting spirit drift with the velocity of thought through the bright ethereal expanse of yonder shining worlds where we once lived, for as there is no historical evidence, either in sacred or profane history, as to the cause that collided those auspicious armies of heaven,

neither have we any account as to their mode of warfare or the kind of weapons used in defence, we also shall remain silent on that subject. The revelator is also silent as to the number of combatants in either army, but gives us to understand that the dragon with his formidable host had the nerve and courage to contend against fearful odds. According to the revelator's account, he had only one-third the number of combatants in his army that there was in the grand army headed by Michael. But before closing with this part of the subject we will give the reader a general idea of the number of the combatants that were engaged in the grand army that was conquered and yet held as prisoners of war to be redeemed and reconciled to God through the atonement of His Son Jesus Christ, or as the revelator describes the changing of the sentiments of that party of enemies in the Twelfth Chapter of Revelation, 11th verse: "And they overcame him by the blood of the Lamb and by the word of their testimony, and they loved not their lives unto the death."

Now let me ask all who read this work, as pilgrims and travelers to the spirit world, to carefully examine the immortal spirit that now sits enthroned upon the bright intellect which the All-wise Creator has given to us, through which intellect this reconciliation is to be brought about, carefully consider, I say, and know for yourselves that your spirit, which must exist through the countless ages of eternity, and stand in the event of time before the bar of God for judgment, is no more nor less than one of those condemned spirits of the devil, and reserved here in chains of darkness in the flesh, that through the word of Christ, testimony as above alluded to, they might become reconciled to God.

Now the question might be asked, by all intelligent readers, why does it become necessary on our part to become reconciled to God? The common answer to this question, by all theologians, is because Adam broke the law of God by eating fruit. Then permit me here to ask the question, who was in the fault? Was the All-wise Creator to blame for informing Adam that the fruit of a certain tree in the garden would produce death and destruction of the noble form he then possessed. Adam certainly could not have censured his Maker for calling his attention to the tree that possessed the poisonous fruit, and told him the consequences of eating the same, and commanded him not to eat it, upon the penalty of his life. Thus we find that God really did do all that Adam could have asked his Maker to do, by providing plenty of other fruits for his comfort, and commanding him not to eat of the poisonous fruit.

Now, in taking a careful and impartial survey of all the circumstances connected with this whole affair, we see no possible chance for Adam to murmur or find fault with his Maker for any circumstance that is brought within our notice in the whole affair mentioned in the first chapter of Genesis.

Then, Adam being the transgressor, who is the offended party? If the Creator is the offended party, by having his laws disobeyed, then, which is the party to be reconciled? Is it He whose laws are broken, and trampled under foot, all His kindness and benevolence unappreciated, and his counsels set at naught, or is it the one who hath so shamefully and disgracefully violated the law of his Maker, and eaten the poisonous fruit, that He strictly commanded him not to eat of, and thus brought about the stern necessity of God's offering up His only Son to die on man's behalf.

If I offend my neighbor by trespassing upon his rights, or incur his displeasure by committing any disgraceful act and justly bring down his anger upon me for committing the same, is it not my duty as a Christian to strive to make amends by some kind act to reconcile my neighbor to my fault? This would appear to me to be better logic than for me to be reconciled to my own fault. Turn to the Fifth Chapter of II Corinthians, 18th, 19th, 20th and 21st verses, which read thus:

"18. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19. To-wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

21. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Also the First Chapter of Colossians, 21st verse: "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled." Now we will ask the reader to pause one moment and reflect. Did we become an enemy to God's law by Adam eating fruit nearly seven thousand years ago, and have we become sinful in the sight of God because of that transgression?

What kind of logic is this for theologians to present to us in this enlightened age? The Scriptures evidently teach that we are enemies to God's law, but where did

this animosity first originate?—here in the flesh? There is no Scriptural evidence of this fact. The Scriptures tell us we ere enemies by nature and conceived in sin, and the sin for which Christ came to atone for in the flesh was committed before the foundation of the world. But it appears that through the grand arrangements made by the All-wise Creator for the reconciliation of those angels that became enemies to his laws, was before the foundation of the world; that these temporal prisons were arranged expressly for the purpose of blotting out their identity, through which method a reconciliation might be brought about: through the extraordinary condescension of the obedient Son of God, who also stepped into the dark prison of clay and offered us life eternal by a belief on Him and yielding obedience to His laws and renouncing our original leader, the devil; by which faith and obedience we became a child of God, and through which spiritual birth we regained our heirship to the inheritance that was promised to us before the foundation of the world.

We will here offer some Scriptural evidence of those stubborn facts and also prove by the Scripture that it became a matter of necessity with that wise council in the court of heaven when submitting this momentous business into the hands of a Mediator who was ordained before the foundation of the world to keep this matter in darkness from us through the bonds of flesh, and which thing has been kept a mystery to those prisoners who are under chains of darkness until this time and only revealed to His holy Apostles and the prophets; but now we hope in the near approach of the grand reign of peace, that this brief work may prove an auxiliary in the diffusion of spiritual light and also be instrumental in bursting asun-

der the bonds of superstition and error and let the golden rays of the great millennial sun shine with all its refulgent glory upon the inhabitants of earth and fully fit and prepare them for the second advent of the Son of God into this world, when He shall come to make up His jewels and establish His everlasting kingdom of peace.

We hope the reader will not pass over these Bible proofs without giving the same due consideration. Turn, if you please, to the Third Chapter of Ephesians, from the 1st to the 10th verses, which read thus:

"1. For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles,

2. If ye have heard of the dispensation of the grace of God which is given me to you-ward:

3. How that by revelation he made known unto me the mystery, as I wrote afore in few words;

4. Whereby, when ye read, ye may understand my knowledge in the mystery of Christ,

5. Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6. That the Gentiles should be fellow-heirs and of the same body, and partakers of his promise in Christ by the gospel:

7. Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

9. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."

Thus we see from this portion of the Scripture that this matter had been hid in God from the beginning of the world and only revealed to a few for the express purpose of carrying out the full redemption of those spirits that were enemies to God and could not have been reconciled only through this plan of blotting from their memory the original cause of their rebellion and the cause of their enmity to God, and not only the Apostle Paul, but all spirits clothed in flesh were prisoners of Christ and reserved to judgment. Now the Scriptures clearly set forth the fact that we are enemies to God's law; that we are not subject to his law, neither indeed can be. Let us here carefully consider what law it is that the Scriptures allude to that we are enemies to. The law that God gave to Adam was broken and had no binding force on Adam after the transgression; consequently Adam received no law from his Maker after the first law was broken, only that in the sweat of his face he should eat his bread all the days of his life. Consequently, we discover that there was no direct law from God to man, even from Adam down to the time God met Moses upon Mount Sinai and gave him the ten commandments. Thus we find that Adam's progeny during that elapse of ages were resting under no direct or special law of their Maker. Consequently there was no law except the old law, that their foreparents had already broken, that they could be an enemy to, because that law had no binding force on them, only they had to meet the penalty of that law, which is death.

Now we come to notice, more particularly, the condition of angels and spirits before the foundation of the world. The Scripture clearly sets forth there was a period of time when the organic laws were not established,

and the multitude of worlds that now decorate the eternal expanse over our heads were unorganised, and that this extraordinary organization was brought about, according to the Bible records, about 7,000 years ago, or a short time prior to the formation of man in the celestial garden of paradise.

Now, if the reader has followed me thus far in the Bible history of man's creation, and the extraordinary plan devised by the All-wise Creator for the reconciling of that grand host of angels that was lost from the court of heaven, which the Saviour came to seek and save, who were chained in cells of clay upon the earth, I will ask you now to cast one glance with me back through the mist and gloom of 7,000 years that has overshadowed us, the enemies of God, and held us prisoners of war under chains of darkness, until this period of time, with scarcely one glimmering ray of light to shine upon our pathway as touching the cause of our gloomy and dungeon life-confinement. Therefore, if your anxious spirit, whilst in this gloomy cell, seeks for rest and spiritual food, whilst yet sojourning on the gloomy shores of time, leave your dungeon for a short period of time and glide with me beyond life's gloomy shore of mental life, far back into yonder unnumbered range of time, where you and I, with that countless host of legioned spirits, dwelt before the organization of the established laws or the conglomeration of chaotic matter into rolling worlds; and what do we behold there, within the mighty limits of one eternal plain, where countless centuries and rolling years untold the eternal throne of God had stood, before which the untold numbers of mighty angels and high-born seraphs had meekly bowed, and thus, beneath the sunbeams of that eternal court, and amidst the blazing

cherubims of immortal glory, acknowledged the matchless power of that eternal spirit God. Thus, far beyond the bound of that eternal plain, where silence reigned, and light of worlds had never yet been seen, and far beyond the bounds of angels' tread, and within the silent chambers of that eternal realm of space unknown, rested that ponderous mass of chaos, piles on piles, and in floating particles throughout the trackless regions of eternal space, in the absence of order and in the absence of law.

Here the reader may pause to inquire into this state of affairs, how that matter in its crude state had rested through the dark chambers of space, through all time, in one dread scene of confusion, when order is the first and grandest law of heaven. Here let me answer that, through that vast region, within the bounds of that eternal solar centre, surrounding the eternal throne of God, those laws, regulating the eternal arrangements within that centre, were immovable, unchangeable and uncontrollable, and that the ponderous matter above alluded to, in the dark regions of space, beyond the throne of God, were still remaining unorganized, for, no doubt, these are the things which were afterwards made, which the Apostle Paul alludes to in the Twelfth Chapter of Hebrews, 25th, 26th, 27th, 28th and 29th verses, which read as follows:

"25. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

26. Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27. And this word, yet once more, signifieth the re-

moving of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear;

29. For our God is a consuming fire."

Thus we perceive, from Paul's argument, in the above statement, that there are two sets of laws—one eternal, immovable and unshakable; the other special laws, established by his Son, as we find in the First Chapter of Hebrews, 1st and 2nd verses, which read thus:

"1. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

Thus we find that things that are made are resting directly under a special law, which, when Christ has fully accomplished the work that His Father placed in his hands to do, as we find in the Fifteenth Chapter of I Corinthians, from the 24th verse to the 29th, which read thus:

"24. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

25. For he must reign till he hath put all enemies under his feet.

26. The last enemy to be destroyed is death.

27. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

28. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

Then we find that the laws that govern matter at this time, whilst death or the features of decay are marked upon things that are made, naught but special laws, which were established by Jesus Christ for special purposes, govern the same at this time; that when the things are accomplished that he came to do, then God the Father will wipe out those laws established by His Son, and stamp his eternal seal upon all things, that the eternal laws of God will regulate all and be in all.

Turn, if you please, to the Tenth Chapter of Revelation, 5th and 6th verses, which read thus:

"5. And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven,

6. And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."

Thus we find, when all things are accomplished that Christ came to do, that time will have an end, and all things and all laws drop back upon an eternal basis, and Christ will be subject, with all the fallen spirits that he has redeemed through his blood—will enter through the gates into the new Jerusalem, which will come down from God out of heaven, after the earth is cleansed, and the tabernacle of God will be with man here on the earth.

Now the most important matter herein to be described is the real cause of our punishment in these temporal prisons on the earth. Now, as there is no historical

record, either in sacred or profane history, as touching the cause that brought about the serious rebellion in heaven, I will have to launch into an unexplored field of thought, and fancy myself one of the combatants in the dragon's grand army, and by taking sides with the minority, and contending with superior numbers, I am held here in prison upon the earth, awaiting the time that God hath appointed for my release.

Thus, during that vast chain of unnumbered years, within the limits of that eternal realm of God's great centre, dwelt this countless host of angels, who worshipped before the eternal throne of God, and acknowledged His power supreme. But, far beyond the circle of this mighty sphere, laid the unexplored regions of eternal space.

Thus, through that vast chain of unnumbered years, at various periods of time, those angels met in council to deliberate on the expediency of arranging organic laws, to extend throughout that vast domain of space, to arrange chaotic matter into form, and thus establish order and law, instead of that vast scene of confusion and eternal gloom.

The reader here might pause to inquire that, if order is the first law of heaven, how chaos, throughout that range of unnumbered years, had remained unorganized? Here I will answer that the eternal laws of God only extended to the outer limits of the first grand radius, or inner circle, in space, and only had its bearing upon that material formation that was not subject to change or decay.

But the arrangement of crude matter, then resting in the dark chambers of space, was submitted into the hands of angels by the promise of the All-wise God.

Thus the foundation was laid for an extraordinary conflict, because the organization of matter into rolling planets, shining suns, distant worlds, and glittering stars throughout the unbounded realm of space, involved complicated ideas, that brought out the deepest range of thought, and led to heated discussions of the most extraordinary character.

As I have already stated that those intelligences were possessed of dispositions and sentiments similar to those of man, free to roam and free to act, free to choose and free to reject, yet when once firmly established in any rule or law, that there was no power to change them in their full belief of right. Thus, in the various councils that were held, between those mighty armies of heaven, through the various periods of time, as touching those momentous matters of organizing worlds, were futile and unavailing, as no definite agreement could be made or realized. Thus the reader may easily begin to realize the cause of the vast elapse of time that had passed by before the organization of the shining worlds above our heads.

Thus we perceive that there were two grand parties eagerly contending for the supremacy — one party anxiously and wisely contending for right, and the happiness of all, that the grand laws, when fully established, all intelligences, both high and low, great and small, should equably be subject to those laws, and no usurpation or exaltation as to rank or station, one above another, but all be subject to the laws when organized in quiet, peace and harmony, and also when once established, and all matter arranged in majestic order, throughout the dark chambers of space, that those auspicious bodies should be subject to the Eternal God alone, who

should lay out their endless tracks, fix their bounds, and establish their undeviating courses through that mighty range of space.

The other party was headed by a leader whose burning thirst for power and arbitrary rule was wholly unlimited, although it is true he paid some degree of respect to the eternal laws that regulated all things within the limits of that eternal centre, yet claimed he had a shade of title, by heirship, to the eternal throne, and the exclusive right to organize the special laws to regulate matter then unorganized through space.

Thus it was fully understood by the peace party that it was impossible to negotiate a peace, or reconcile that haughty leader, together with his notorious satellites, to any measures or systems of law, as touching the organization of matter, only upon an arbitrary basis. Thus, in the event of time, a proclamation was issued by this auspicious leader, calling together that countless host of angels, at a certain period of time, for the purpose of settling this momentous affair by an election. After the speakers of each party had fully submitted their ideas to that countless host of angels, as to the most expedient method of organizing matter through the principles of organic laws.

Thus, at this proclamation, the most extraordinary excitement prevailed that was ever before realized in the grand armies of heaven. This extraordinary character had consented to yield to the voice of a majority of angels, which would inevitably lead to that extraordinary event that had been contemplated through the countless ages of the past.

I do not wish to be understood as setting forth an idea to the world that the eternal spirit was implicated in any

way whatever with the extraordinary rebellion that is mentioned in the Twelfth Chapter of Revelation, and the furious contest that was waged between those two powerful armies of heaven, and the fearful controversy between them, which I am here about to describe.

Thus preparations were being made, by both parties, for the approaching event, when order should be proclaimed, and blackness and darkness should be chased away by the gleaming light of distant worlds; thus when the auspicious period had fully arrived the congregated millions upon millions of angels met in council, awaiting the approach of those important leaders who were to submit their ideas and plans as to the most expedient method of organizing matter into rolling worlds; thus all was resting in dread silence, anxious to know the final result of the plans and arrangements which were to be submitted to their choice. Soon the dread silence was broken by Gabriel, who proclaimed the near approach of the Archangel Michael, with his court of twelve mighty seraphs, who accompanied their grand chiefs to the inner ranks of this mighty host of angels, where he proclaimed himself in readiness to submit his plans of rule to their careful consideration; but would not proceed with the important task till the arrival of his opponent, who had not yet arrived upon the field of action.

Soon the whole entire camp was lit up with the blaze of Satan and his brilliant court, and instead of twelve humble and obedient officers, as were found in Michael's staff, 12,000 of the most brilliant seraphs that roamed through the courts of heaven, escorted their brilliant leader to the side of his humble opponent. Thus he addresses that countless host of angels who were anxiously waiting to know the result of his plans:

"Thus, according to the proclamation issued by your present speaker to meet him on this familiar spot, where we oft in the countless ages past have met in concil without accomplishing the grand object for which we have met at this auspicious period to consummate. Thus you have done well to obey this call. I have but one plan to offer which will be subscribed to by my brilliant court who stand here by my side, who will indorse the proposition I am about to offer for your consideration, which I trust will meet your hearty approval and adoption; which, if such be the case, will forever put an end to the spirit of contention which has prevailed among us through the countless ages of the past.

"My plan is this, that Michael, the aspirant by my side, whom a portion of you, on former occasions, have tried to force into power together with your present speaker, shall freely and clearly submit to your understandings the code of laws necessary to govern matter in the grand divisions of space, as touching the boundaries of certain routes in space, and the number of centres to which matter shall be consigned, and also the number of officers and rulers necessary to be elected, on each organized ball, to regulate and perpetuate an eternal peace; and thus, after our plans have fully been understood by you all, then we will both submit our propositions for your consideration and deliberation, and after weighing our arguments carefully, then it shall be left to your choice which of us shall be your leader, and this matter shall be decided by a vote, and the one in the minority shall quietly submit to the defeat, and be subject to all the laws that shall thus be established through all time. Now, if this meets the approval of my opponent and his limited staff of subordinates, then this matter shall for-

ever be set at rest by their signature upon this parchment which I hold in my hand, to which already is affixed my name and 12,000 of my brave generals that have accompanied me to this spot. Therefore, ye grand armies of heaven, give attention while I read the stipulations that are contained in this extraordinary document, which I hope will meet the approbation and approval of you all, which read as follows: Be it known unto all who have met in council, this day, to elect by ballot an officer out of your ranks, worthy of your confidence, to establish laws wholly adequate to organize matter now unorganized throughout the unexplored regions of space. Thus, as there are two opposing elements in your ranks, which have been the cause of this vast detention in the adjustment of law, in consequence of which we submit the following resolutions: That, whereas, you, on former occasions, have proven by your acts that you are divided as to choice, and by acclamation you have appointed Michael and myself as your leaders in this great work, we both hereby agree, by subscribing our names to this instrument, that we will submit to the majority of your wise decisions, when fully understood by the counting of your votes. In testimony whereof we have hereunto subscribed our names and affixed our seals."

Thus, after all things were amicably arranged, and the stipulations signed by both parties, then Satan, no doubt, was sure of success, arguing from this stubborn fact that he had taken the precaution to select, out of that vast concourse of angels, the most extraordinary and brilliant officers that could be selected from among the whole army, for the purpose of assisting him in carrying out his long-prematured plans, by promising them rich rewards in case of his final election. Thus he addresses that

legioned host as follows: "Be it known unto you all that I have no selfish motive in submitting to you my plans of rule. Thus be it understood by all who stand before me this day, that the dark mystic realm that lies beyond this mighty sphere has no bound, and crude matter, through this dark realm of space, has remained, through the countless ages of the past, unorganized, and this matter of organizing worlds through the principle of law, has been submitted by the eternal spirit into our hands, and it requires a majority of your votes, in the election of some grand officer, to qualify him—to receive the sanction and seal of that eternal spirit upon said laws, to give them their binding force, in organizing, chaotic matter into ruling worlds.

"Thus here I will mention the matter of difference between our opinions, as touching the arrangement of matter, and the establishment of law to govern all things, may easily be decided after our discussions are ended, and the expediency of each plan submitted to your choice. My plan is thus the same as on other occasions, with some few amendments, which I will hereafter mention, namely: that space shall be laid off into twelve grand divisions, which may be designated as boundaries or spheres, and matter, thus being retained within these grand circles, shall be organized into one ponderous mass or body to the center of each sphere, regulated by a special law, which law shall only regulate matter within the boundaries of those spheres, and also there should be a division of the angels into twelve grand armies, and each division should be consigned to the arrangements and regulations of the organized bodies within those spheres. Yet the supervision of all of the organizations should be immediately under the control of the one elected and his court."

Thus permit me here to say that it is evident from the Scriptures that the cause which led to the expulsion of Satan and his host was wholly through his arbitrary notions of rule and haughty sensations of pride in aspiring to the highest station in the grand army of heaven.

But what can we say of the Archangel Michael, who thus stood in the presence of this haughty aspirant, and surrounded by that concourse of angels, anxiously awaiting to know his plans of rule, thus stepping forward, and bowing meekly to that legioned host, addressed them as follows:

"Thus be it understood by all who have met in council at this time to carefully deliberate upon this momentous question of law and order, and thus being favored with the wise council of my Father, in planning for the welfare and happiness of us all, and our mutual associations, in harmony, peace and friendship, throughout all time to come, the following plan I will offer for your careful considerations, which you are at liberty to accept or reject. My plan is this—That matter shall be governed by three established laws, which, when fully combined, shall possess the extraordinary properties of the organization of matter within the expansive limits of a certain bound, which shall be designated a sphere, and thus, when the great universe of worlds is fully established, it shall comprise six grand spheres beyond that of the great eternal centre, which will require six periods of time. [Or, in other words, as is found in the First Chapter of Genesis, that in six days God made the worlds, which had a direct reference to the grand periods of time that the laws were regulating and organizing those auspicious bodies through the dark chambers of space.]

"Thus, when those three grand laws shall be established, namely, gravitation, attraction and affinity, they shall possess, in their grand principles, the power to call to their aid other principles and laws that are necessary in the government of shining worlds when organized, and also in the creation of organized substances on the surface of the same, that the surface of each world may teem with life and animation.

"And, further, that those laws in their nature shall possess the power to establish magnetic centers within the limits of those spheres, which shall call from the respective distances according to the magnitude of those centers, crude matter thus resting unorganized and beyond the limits of the outer circle or seventh sphere, which has no bound or limit; that those laws shall continue their grand work of creation, forming and organizing distant worlds throughout all time, lighting up the dark chambers in the mystic range of eternal space with the light of shining suns and glittering stars, and all of that vast retinue of worlds when organized and the material formations upon their surface shall be immediately under the control of the All-wise God, who shall establish their tracks and fix their bounds and harmonize all things with the principles of His eternal laws. I therefore consider it an unwise measure to divide our numbers in any way that would separate us and debar us from our mutual enjoyments that have been perpetuated until this period throughout the countless ages of the past, but that they shall be free to visit those celestial formations throughout the eternal universe of God, and the number of centers to which matter shall be consigned shall be determined by the All-wise God, and also all intelligences shall be subject to the same grand laws and wholly submissive to

the same code. Therefore, if you shall see fit to submit to the laws and regulations that have been suggested by my opponent, I will quietly submit to your decision. Therefore the same is now submitted to your choice."

Thus after the conclusion of the speakers, all was wild excitement and confusion. The momentous period had arrived when the deocratic government was to be established, and the decision of the majority of angels was to be law, according to the promise of the Everlasting God. Thus preparations were being made for the first election in the court of heaven, and the golden slips which bore the name of their candidate were carefully sealed, which was to be dropped personally into the cabinet provided for the emergency and closely guarded by the angel Gabriel and his grand secretaries, who were to call out the tickets after the voting had been accomplished and proclaim the name of the candidate found upon the same.

Thus, when all things were in readiness for the election, Gabriel stood forth with his trumpet and blowed three thrilling blasts upon the same which shook the entire vaults of heaven and hushed the wild murmurings of the distant armies to silence, and proclaimed the cabinet in readiness for the reception of votes.

Thus the long file of officers of rank and station—seraphs, seraphims and archangels of the highest order—together with their subordinates and lesser intelligences of the humblest order, marched side by side to the polls. All votes told alike in their election of their choice, which brought down the indignation of Satan upon the whole affair. Consequently he drew off his brilliant staff from the scene of action and counseled with them in regard to the mode of procedure in case of a defeat in the election, declaring that he never would submit to a defeat where

he was outnumbered by the votes of those menial slaves, who should have had no voice in the election; and the decision of his subordinates was, that in case Michael was elected to power by the floating trash of that realm, that they should try their strength of power by an actual contest. Thus before the voting was ended they had the plan of the grand rebellion consummated.

Thus after that countless host had deposited their last ticket and all were waiting in dread silence to hear the result of the election, the silence was broken by three more blasts by Gabriel upon his mighty trumpet, which gave them to understand that one of the parties was elected. At this juncture the most intense excitement prevailed, as they had watched the movements of Satan throughout the whole election—that he had withdrawn his staff and had manifested no interest in the election. Presently Gabriel stepped forth and commanded Michael to approach in front of the cabinet, together with his staff. Michael, in meekness, obeyed, when Gabriel with his mighty voice said:

"Be it known unto this grand army of heaven that by the authority vested in me by the eternal spirit, that according to the signatures of the two officers upon this parchment which I hold in my hand, which has called forth this grand election at this time, both agreeing to submit to the majority of votes polled on this occasion, I therefore declare Michael elected to the highest station in your ranks, and now stands your executive chief by a vote of two-thirds of this grand army of heaven."

The whole entire plain reverberated with the shouts of those who had elected their brilliant, yet humble, chief, who had agreed to equally share with them in basking in the light of distant worlds.

Thus that happy host was once more hushed to silence, by Satan commanding those who had failed in their choice, to withdraw from their victors, and meet him and his staff upon the plain extending beyond the council grounds, and his command was hastily obeyed. Then he commanded them to form into regiments of one million in each regiment, until the whole was divided off, and appointed his staff officers to see that his orders were strictly obeyed. Thus they were marshaled in brilliant order, in full view of Michael's countless host. Thus it was plain to be seen by the successful party, that Satan was preparing his angels for a serious contest, in which, without a preparation on their part to resist such a formidable foe, they would be entirely overpowered. So they, also, made preparations to resist their deadly enemies, in case of an assault.

Soon the news was reported to Satan that his orders had been obeyed, and the number of regiments which contained one million in each, was found to be two billion. Then Satan ordered them to be formed into a hollow square, and when this summons was obeyed, he marched into their center, and addressed them in the following language:

"My brave angels and officers—Whereas, you have been defeated this day in the election of your choice by admitting the lowest rabble that dwell in the chambers of darkness to test their weight in the scale of balance and evenly offset their dead weights against reason, light and science, is it wisdom for us, in disposing of a fine jewel, to test its value by throwing it into the scales against a worthless stone; or can we expect to get light and reason from an inanimate piece of clay? It is true we have been outweighed in numbers, but not in power

of mind; our rights, our privileges, and our wisdom has been thrown upon the scale of balance, and only outweighed by chattels and stock: shall we yield our rights to those that know not the worth of intellectual wisdom, and shall we forever stand aside and submit ourselves to be governed by laws that have no limits? Rather than submit to that detestable law and arrangement of matter, as set forth by Michael, we will meet them strength to strength, for our cause is just. You, my worthy officers, are not strangers to the fact that my claim to the throne is just, and, in all the various councils, through the untold ages of the past, not one of our opponents durst weigh or measure his power of might and mental strength with him whom you have selected for your choice. Is it wisdom for any brilliant star to produce but one grand act, through the range of his eternal existence, and then, like a lifeless mass of inert matter, forever veil his brilliant powers of light and reason, and like two ponderous bodies of matter, that have accidentally collided, exclaim, with one grand chuckling groan—'Behold what a tremendous crash we have made!' and then sink in dead silence forever. If we submit to Michael's plan of rule, then our bright prospects that we have heretofore entertained, of an eternal scale of progression in the grand work of organising shining worlds, in the distant mystic range of space, will have an end. Now, then, comes the momentous question for us to decide. We now have just grounds to contend for right. Michael has been proclaimed by Gabriel to be the executive officer to establish law and order. You were all listeners to the unwise plans which he has declared, if elected, should be law. That the law, when established, should have power, within itself,

to call to its aid all other principles and minor laws that were requisite for the government of all crude matter then unorganized, and that all intelligences should be subject to said law; thus, forever, put an end to the progressive work of angels; and thus aspiration, progression and the grand order of science would forever end.

"Thus it is for you, and you alone, to decide this momentous question. Shall we thus, as menial slaves, submit, or shall we contend for right by waging war. It is true we have a majority to contend against, but the greater portion of that mighty host would flee to the utmost bounds of space at the approach of our brilliant warriors, when advancing in martial array into their camp, and thus we can take, without resistance, the remaining few as prisoners of war."

And the decision was, by the whole entire party of Satan and his angels, to carry their plans into effect by force and arms. Thus this decision and the whole plans of Satan were conveyed to Michael, who informed the obedient party of the deplorable condition of affairs, and addressed them in the following style:

"My much respected brethren in the bonds of peace, who hath ever stood with me upon the broad platform of equal rights, and are true worshippers of that great eternal spirit God, be it known unto you at this time that Satan, the great arch-deceiver, against whose mighty power and haughty spirit, throughout all ages of the past, we have had to contend, has this day violated the solemn oath and compromise which he, by his own consent, drew up in form, and presented the same to me as a peace measure; that when we consented, by our signatures to the same, to comply with the voice of the majority of all the angels in council, that the defeated party should for-

ever submit to the majority of votes, which matter has fully been tested, after our ideas had fully been understood, as to our conviction of the best method of establishing law, and thus my plan, given to me by my Father, having, by a fair vote, been decided in my favor, by two-thirds of the whole number; be it known by you all that Satan has failed to comply with his own proposition, and is at this time making preparations for a civil war. Shall we submit to this atrocious insult, or shall we make speedy preparations to repel this fearful invader. It is true our motto is 'Peace and equal rights,' but is there peace and equal rights within the fearful grasp of a powerful foe. We have willingly submitted to the measures of peace which he presented to me as your choice to sign, and if he had been successful in the election we should peaceably have submitted to his rule.

"Now this serious matter remains for us to decide. It is true we have an arch-general to contend with. His extraordinary powers of mind have no equal; his turbulent and haughty spirit can never be suppressed; his ambition and pride have no limits; his burning thirst for power and arbitrary rule will cause him to fight with unabating fury, and his burning hatred against our measures of peace and equality will cause him never to yield the conflict till his whole entire army are subjugated, for his selfishness and disposition is of that character that he never can submit to be governed by a law of equality. Therefore preparations of defence must be arranged immediately, for behold o'er yonder distant plain the whole entire camp is lit up with the blaze of Satan's brilliant troops; behold the flaming chariots that contain his brilliant officers of war; their flaming torches and glittering swords show the unmistaken sign of Satan's deadly aim."

The grand and formidable appearance of Satan's brilliant host of marshaled troops, preparing to storm the camp of Michael's peaceful ranks, served to produce an extraordinary change in Michael's legioned host that never before was realized. All the former insults of that martial chief, who was then preparing to wipe them out by one grand charge upon their ranks, aroused their hatred beyond measure, and instead of the meek and holy party that they had always showed themselves to be they were burning with indignation, and anxious to meet their foe. Their whole forms were lit up with the burning blaze of revenge. They, as by an unknown prompter, or fiery demon of the spirit of war, formed themselves into ranks of the most formidable character, with Michael at their head, and awaited, with feverish anxiety, the approach of Satan's brilliant host. Throughout all ages of the past they had been opposed by this arch-traitor, heaping upon them all the insults that a character of his calibre was capable of doing, branding them with cowardice and aspiring for things only of a low degree, Michael's menial slaves, and the lowest excrescences emanating from the dregs and dross of some unknown world of chance! All rushing with double fury upon their minds aroused within them a latent spirit that Michael himself was astonished to behold, and in brilliancy and in formidable appearance, as soldiers of war, far outshone that of their enemies. Gabriel, who occupied a position in front of the eternal throne, acting as the express messenger of that eternal spirit, was sent to bear tidings of importance to Michael's army, and addressed Michael and his host, as follows:

"Ye armies of the Living God, ye who have humbled yourselves as subjects beneath the iron frown of Satan

and his fiendish host throughout the countless ages of the past, are wholly justifiable in preparing yourselves for defence against that fearful prince, who, by intrigue and base deception, has drawn away one-third part of the brilliant stars of heaven, a portion of whom when out from under the seductive influence of that arch-enemy, are brilliant stars of God. But he is opposed to all civil measures of peace, and even seeks to shake the foundation of the eternal law of God; and now, as Satan is already advancing with his mighty soldiers of war, intending to wipe out with one grand charge the entire army of God, therefore I am sent to sound the charge of battle and proclaim to this army to be valiant on the field of battle."

Thus Satan with his marshaled host advanced with a shout that made the valleys tremble, expecting to overrun the armies of Michael without opposition, for the grand preparations that Michael had made for resistance had been unnoticed by Satan. Advancing in brilliant order to the front line of Michael's ranks, when Gabriel sounded the charge of battle, the approach of Satan's front guard was checked for a moment and the formidable appearance of Michael's ranks struck terror and dismay into Satan and his host; and thus the idea of meeting double their numbers, equally as furious in appearance as themselves, brought a halt to Satan's whole army; but the pause was momentary. Satan ordered a charge, and thus the extraordinary conflict began.

And thus, for the first time, the peaceful courts of heaven were resounding with the clash of arms, and the extraordinary features of that magnificent scene of action can never be described.

For miles upon miles down the long range of lines the

furious battle raged, no order being preserved on either side, but all fought as none but maddened angels could fight, all sides lit up with the burning spirit of revenge—Michael's legion host avenging themselves for the former insults that had been heaped upon them by Satan and his stars and the forfeiture of his word to submit to a majority of the votes cast in the election; and the other party fighting for arbitrary power and to bring the majority under subjection and confine them in bonds as prisoners of war. A more brilliant sight than this vast host of marshaled troops has never yet been seen. Satan and his brilliant stars were robed in scarlet red, with glittering shields and helmets bright, and a crown of stars upon their heads. Michael's troops were robed in purest white, golden crowns upon their heads, and across their breast a wreath of diamonds bright. This agrees with St. John's vision, described in the Twelfth Chapter of Revelation, of the great red dragon whose tail drew one-third part of the stars of heaven. Notwithstanding that St. John was really a participant in that grand rebellion, yet it will forever remain a mystery to the world whether the description he gave of that war was from a remembrance of the action he took in the war or whether it was the spirit that revealed the same to him. But one thing is certain: the Christian world cannot treat this as a fable, as the same has been admitted into the sacred Scriptures and enjoined upon us to believe. Therefore we take it for granted that such an occurrence transpired in heaven, and the cause that generated that grand strife is left for our judgments to conjecture, and the cause that my spirit dictates to me, herein described by my pen, I have faith to believe is decidedly true.

Thus appealing to my guide, which soon transports me

back to the grand scene of action where we left the armies contending on the field of battle, we discover that the conflict at this time had become general, and there was no flinching on either side by the combatants. Even when within the deadly embrace of their enemies and held with a deadly grasp, they would not ask for quarter, but submit to their fate until relieved by their friends.

The reader, in looking at this serious battle, must remember that death in the armies of heaven was never known; but in the abuse of those celestial bodies they were as sensitive to pain, misery and mental anguish, as we are in these physical bodies. And thus the only fear entertained by Satan and his host, was the final subjugation of himself and his party. But while he could maintain order throughout the front lines of his reserves, there was no power that could cause his ambitious demons to yield. His main army, at this time, had been completely surrounded by superior numbers, yet they were fighting with unabated fury. Soon Satan discovered that his front guards were getting overpowered, and ordered his reserve troops to charge upon Michael's front ranks; and this powerful reinforcement, burning with rage at seeing their comrades overrun by superior numbers, fought with double fury, and soon Michael's front ranks gave way and fled in disorder. Thus Satan's entire army was engaged in the furious conflict, and at this period the contending forces were equal. Michael, unknown to Satan and his host, had reserved one-half of his whole army, which left the combatants equal, and those that had been routed by Satan's reserve had renewed their attack with redoubled fury. Thus for a long period of time they fought without yielding one inch of the ground

on either side; and finally, when both armies had become nearly exhausted, Michael ordered his legion of reserved troops to march into the field of action and bring the furious contest to an end by taking Satan and his host by storm. Thus the action was renewed with redoubled fury when Michael, with his fresh troops, made a charge on Satan and his hostile ranks. Thus regiment after regiment was taken by storm and borne off the field of battle as prisoners of war. Satan's ranks were being overpowered throughout the whole entire field, and Satan, beholding his perilous condition, made one grand charge in person with his chariots of brilliant officers upon the division that Michael commanded in person, and attempted to take it by storm. The most furious contest that had been witnessed throughout the whole scene of action then took place—Michael and Satan, force to force and strength to strength, in one death-like struggle—till Satan and his brilliant staff were borne in triumph from the field: thus the serious battle being ended and all of Satan's host held as prisoners of war.

Thus Gabriel summoned Michael and his twelve counselors to appear before the throne to devise means for a reconciliation of the defeated party. Thus it was made known to the council by the great spirit that Satan and a portion of his angels could never be reconciled to the laws that were designed to govern matter then unorganized, but that a part could be reconciled by blotting out their identity, and this serious state of affairs would have to be brought about by subjecting them to cells of clay, upon some distant world then unorganized, and that the whole entire party should be retained as prisoners of war, and placed within the charge of one of the obedient officers, who shall be ordained or appointed by angels,

and stand as a mediator between them and the laws of God, who shall have power to harmonize all those angels to said laws, who have been carried into the rebellion through Satan's seductive influence. This declaration may be found in the Third Chapter of Galatians, and the 19th and 20th verses, which read thus:

"19. Wherefore then serveth the law? It was added because of transgression, till the seed should come to whom the promise was made; and it was ordained by angels in the hands of a mediator.

20. Now a mediator is not a mediator of one; but God is one."

Showing conclusively, to every intelligent reader, that the plan to bring about a reconciliation was ordained by angels, through the hands of a mediator, and this mediatorial arrangement was consummated before the foundation of the world. Read the First Chapter of Paul's Epistle to the Ephesians, 4th verse, which reads thus: "According as He hath chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him in love."

Also, Paul's Epistle to Titus, First Chapter, 2d verse: "In hope of eternal life, which God, who cannot lie, promised, before the world began."

Again, the First Epistle General of Peter, First Chapter, 18th, 19th and 20th verses, which read thus:

"18. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19. But with the precious blood of Christ, as of a lamb without blemish and without spot.

20. Who verily was fore-ordained before the founda-

tion of the world, but was manifest in these last times for you."

Thus have I not presented sufficient evidence to the reader, that the angels which I have already described, before their banishment from the celestial court, that their final condition was wholly understood by the Father and the Son, and the obedient angels, and the whole provisions made by them for their reconciliation, at least all that God knew would accept the terms of salvation, after being conveyed to this distant world, then unorganized, and which, also, was to be kept hid from them till the third and last chance offered and provided for their obedience and reconciliation to God.

If the reader is not yet satisfied with the evidence I have already set forth, which is contained in the Scriptures, as touching these things, which were to be hid from us till God saw fit to reveal the same, I will offer more Scriptural evidence.

We will offer the Second Chapter of I Corinthians, from the 2d to the 9th verse, which read thus:

"2. For I determined not to know anything among you, save Jesus Christ and him crucified.

3. And I was with you in weakness, and in fear, and in much trembling.

4. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power:

5. That your faith should not stand in the wisdom of men, but in the power of God.

6. Howbeit, we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7. But we speak the wisdom of God in a mystery, even

the hidden mystery which God ordained before the world unto our glory;

8. Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of Glory."

Therefore it is plain to be seen that the plan that was consummated and placed in the hands of Michael and his twelve chosen officers had to be kept in darkness from the devil and his angels, in order to carry out the whole plan of redemption that the All-wise God placed in His Son to consummate. We will also offer Paul's Letter to the Colossians, First Chapter and 13th verse, which reads as follows: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

We find, then, that the intention of the Apostle in this declaration is to throw some light on the highly mystified passage found in Jude's Gospel, the 6th verse, namely: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

Thus we find that after the spirit becomes translated into the kingdom of God's dear Son, according to Paul's language, as given above, then we become released from those chains of darkness by a belief in Christ, which belief and obedience unto His holy law we become translated from Satan's galling chain into Christ's peaceful kingdom, according to the 20th verse, First Chapter of Peter, as above quoted, which reads thus: "Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you."

Therefore is it not plain to be seen that the whole plan

of our salvation, our redemption and reconciliation was fully consummated before the foundation of the world, but the whole plan was hid from us whilst yet in the celestial courts, before the laws were established that organized the eternal worlds.

Let us pass back to the condemned party which were waiting anxiously to know what punishment would be inflicted on them for plunging the peace party into a serious war, and failing to comply with the peace measures signed by both parties. They were not long waiting in suspense. Satan was summoned by Gabriel to appear in person, in the absence of his staff, before Michael and his court, and thus, obeying the summons, he found Michael and his twelve officers on the right of the eternal throne, who were clothed in majesty and power. Michael then stepped forward, and addressed the disgraced chief as follows:

"Whereas you, this day, have brought shame and disgrace upon the peaceful armies of heaven, by breaking the solemn compromise that you and your officers willingly signed, and disgracefully charging with your whole force upon our peaceful ranks, and causing us to contend, against our wills, to preserve our rights and privileges, and bring your haughty pride level with the dust, and also rob you, and your fiery demons that have followed you in the cruel track of war, of all honor and power by forcing your fiendish and diabolical spirits out of those noble forms that the All-wise God has given to you, and banish your contentious spirit, together with your followers, on some distant world that shall hereafter be organized, and there you shall be tormented and punished by being forced to enter into similar physical bodies of corruption, heir to misery, pain, anguish, decay and death

and in the absence of us, whom you have opposed through all time, who were obedient and peaceful angels, you can war against each other in all the misery and blackness of your souls. You, throughout the countless ages of the past, have been plotting to bring the whole armies of heaven under the contemptible power of your iron will, and through your base intrigue and deception, in trying to carry your fiendish plans into effect, the false tales you have told, the large rewards of power you have offered, to those who, by nature, were peaceful and harmonious members of this realm, out from under your seductive influence; but they, listening to your haughty notions of rule, have been the means of drawing into your cursed ranks one-third part of the most brilliant stars of heaven. Now your encroachments are at an end, your damnation is sealed, and your banishment is just, and your fiendish spirits, in the absence of your celestial bodies, will be rendered powerless. Thus your cursed reign is at an end."

Thus Satan was conducted back to his condemned troops, until provisions were made to bring about a reconciliation of all those that were enticed into the rebellious ranks of Satan by false representations, and who had become enemies to the laws about to be established for the government of all animate and inanimate bodies.

I am not a stranger to the fact that my description of the great rebellion in heaven will be treated by thousands as mere speculation, or a freak of fancy; but is there not sufficient evidence contained in the Scriptures to convince any candid reader that there was a rebellious party of angels in heaven; that through strife and rebellion was sent to the earth, and held under chains of darkness, to be judged at some period in the event of time to

come, and that the leader of that party's name was Satan, or, as St. John describes him, to be the great red dragon that drew one-third part of the stars of heaven, and which party was overcome by the blood of the lamb, as which lamb, or Christ, was as a lamb slain before the foundation of the world.

Now we are ready to give some evidence of the faith that is contained within us as to the cause that brought forth this very singular expression from the Apostle Peter, as before quoted, in the First Chapter of Peter, 20th and 21st verses, namely:

"20. Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you,

21. Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

Now let us proceed to the wise provisions made by the obedient party to bring about a reconciliation of those sworn enemies to God's laws, or, at least, that number of condemned prisoners of war that God foreknew would repent of their sins, after being expelled from his presence, as is set forth in the Second Epistle of Peter, Second Chapter, 4th verse, which reads as follows: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."

Thus we find that God, really possessing all the extraordinary attributes that the Bible sets forth—goodness and mercy, patience and long forbearance—even whilst the angels were before Him, and their disgraceful conduct in fighting against His approved laws, and bringing about the disgraceful rebellion, was really of that magni-

tude, according to a finite estimation, that would have justly banished them eternally from His holy presence. Yet we find that God was willing to place them on probation as prisoners of war; that during their prison life in cells of clay, after blotting out their original identity, through the flesh, or in the language of Peter, as above quoted, He cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment. Thus we find the extraordinary goodness of God that, in order to bring about a reconciliation through the plan above-mentioned, that whilst resting under the chains of darkness in the flesh, He sent His obedient Son and consigned him also to a fleshy prison, in order to carry out His great plan of reconstruction and reconciliation, as is mentioned in the Second Chapter of Hebrews, 14th verse, which reads as follows: "Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same: that through death He might destroy him that had the power of death, that is, the devil."

Now, before proceeding any further with the evidence contained in the Scripture, respecting our eternal existence, before our banishment from God, it is claimed by nearly all men who attempt to dispute the doctrine that angels, before the rebellion in heaven, had existed eternally, that, according to all eternal principles, they must also continue to exist on throughout the countless ages of eternity.

I will here mention that this law would truly hold good in the absence of perishable matter, but by associating those eternal spirits with things that were heir to death, that those spirits, also, at the death of those perishable bodies, passed into the land of forgetfulness, or remained

in an unconscious state till Christ burst those bars of death asunder when His body lay in the tomb, as you will find in the First Epistle General of Peter, Third Chapter, 18th and 19th verses, which read as follows:

"18. For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19. By which also He went and preached unto the spirits in prison."

Also, Fourth Chapter of the same book, 6th verse, which reads thus: "For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

Thus we find that those spirits that had been held under the bonds of death, or chains of darkness and reserved to judgment, as above stated; the vast millions that had been in the form or temporal prison from Adam down till the coming of the Son of God, who had the power to bring to life from the bondage of death all that slept, and preached the same gospel to them that had been dead, whom he had removed, as he had preached to those on the earth in living cells, and all those who received the Gospel He released from the bars of death, and when He entered back into His temporal form again, which had changed from mortal to immortal, and had conquered death, hell and the grave, He also resurrected all those that received his terms of salvation, as you will find in the Twenty-seventh Chapter of Matthew, 51st, 52nd, and 53rd verses:

"51. And behold, the vail of the temple was rent in twain from the top to the bottom: and the earth did quake, and the rocks rent;

52. And the graves were opened, and many bodies of the saints which slept, arose,

53. And came out of the graves after His resurrection, and went into the holy city, and appeared unto many."

Thus we find that His work was finished, that He came to do during His first advent into the world; but, according to the teaching of the Scripture He is to appear the second time upon the earth and remain a thousand years with His saints, after which the earth is to be destroyed by fire, the Scripture proofs of which I will give in another chapter.

Now let us pass back to the serious matter which we left undescribed and unsettled as touching Satan and his army, which was awaiting to know the final result of their banishment from the presence of God and His holy angels. Now the most serious matter of the whole affair was to be adjusted, as I have stated before that the animosities they entertained against the laws then about to be established never could be reconciled with them whilst retaining their identity. Thus it was found to be a matter of necessity, with the victorious party, to make provisions to blot out their original identity, in order to produce a change in their sentiment. Thus it was a matter of greater importance with the victorious party to make provisions for the redemption of their fallen brethren than the establishing of the laws by which matter, then unorganized, should be adjusted and formed into rolling worlds, for the stern reality that their kindred angels, that had roamed with them through the countless ages of the past, were then doomed to perpetual banishment, and by associating their mental powers with temporal persons, or physical bodies, that at the death of those bodies that their brilliant and mental powers would

also slumber under the bonds of eternal death, without some provisions should be made to bring about a resurrection, through which serious punishment, after having been brought from the dark chambers of death, a portion of them, at least, through the condescension of their offended brethren, in extending to them an offer of salvation, through the grand principles of reform, faith and repentance to God, they could be saved from their lost condition.

Thus, whilst the obedient party was deliberating upon the deplorable condition of their fallen brethren, the Archangel Gabriel approached them with a message direct from the eternal spirit, and proclaimed the same to the victorious party:

"Thus be it understood by you all who have been insulted this day by Satan, and his followers in disgrace and crime, who in violation of all moral obligations and civil rights that belong to the peaceful members of this realm, have forfeited all their claims, all right and title as civil angels, within the limits of this eternal centre, and by their disgraceful acts have merited their own expulsion from this court, and are hereby declared to be demons or devils and enemies to God's law, and also to the laws about to be established for the government of matter, I therefore hereby empower and fully authorize Michael, who has been legally elected, to the power and establishment of order in space, and now stands the executive officer of the expansive regions beyond the limits of this eternal solar centre, to fix the penalty and punishment upon those condemned criminals according to the magnitude of their crimes, and the extent of their banishment to that period of time that their atrocious and criminal acts has merited before they shall be brought before my bar for judgment."

This message was received and produced the most intense excitement, thus throwing the whole responsibility upon Michael, as touching the punishment due to those condemned prisoners then in his charge.

Then Michael addressed his constituents in the following style: "Be it known unto all of you who have been with me in putting down the serious rebellion, that has disgraced the peaceful courts of heaven this day, that the eternal spirit has submitted the momentous matter into my hands, of fixing the penalty and punishment upon Satan and his host, for their disgraceful acts in the serious rebellion that is now past and ended. It is a well-known fact to you all that the spirit of hatred and revenge that burns within their breasts, never can be wiped out while resting in their normal condition, and those brilliant spirits that have roamed with us through the countless ages of the past, and are doomed to perpetual banishment for their proud, haughty, and ambitious spirits, will never submit to be governed by laws that are established by those they claim to be inferior to themselves. Consequently, there is no possible chance to bring about a reconciliation on their part, only by blotting out their eternal existence, and this can only be accomplished by associating these eternal spirits with perishable matter, and thus, through this arrangement, at the death of those perishable bodies, all spirits will be held under the bondage of eternal death, without provision can be made to bring to life these immortal spirits, which are thus held under the laws of death.

"Thus be it known to you all, that this is the only plan that can be devised, to put these turbulent spirits under subjection, and without a release from those fearful bonds of death, we should forever be debarred from the society

of those kindred friends, who, only through the base deceptions of Satan's winning snare, would be peaceful members with us, through all time. Therefore, it becomes my painful duty to make known unto Satan and his host, their eternal doom."

Then Gabriel was sent to summon Satan and his ambitious band of demons, to appear before Michael to receive their final doom. Michael and his twelve officers occupied the golden chariot, that had been occupied by Satan and his brilliant staff, during the furious battle in which he had lost his honor and his power, and which was still remaining on the council grounds, where the battle had been fought, and from which Satan and his brave generals, had been borne as prisoners of war, from the field.

Soon the disgraced chief and his legioned host stood before Michael, who addressed them in the following style:

"Be it known unto you, Satan, and all of your disgraceful followers, that because of your treacherous and ambitious natures, which has prompted you, contrary to all civil rights belonging to peace members of this realm, and contrary to all rules of justice, which even those that you have ofttimes insulted and branded as being menial slaves and the lowest excrescences emanating from the dregs of some unknown world of chance, would have blushed at the thought of perpetrating the same; you boast of wisdom and superior knowledge to all others, also of exalted ideas, extraordinary talents and intellectual greatness; but what are all these worth in the absence of honor, charity and the duties we owe to our fellow-beings, and especially to those who need our advice and counsel in the right direction.

"No one has disputed your extraordinary powers of

mind; all have acknowledged your superiority as to intellectual greatness. No one has disputed your capacity to do good and right; but what disposition have you made of those extraordinary powers of mind that you have received from the Eternal Spirit? The countless millions of condemned spirits that now surround you can answer that question. Selfishness is the most detestable disposition that is found in any order of high intelligences. What has your haughty, proud and ambitious spirit amounted to? Behold the millions of saddened faces about you that have followed you in your wild freaks of fancy. Your diabolical plottings with those detestable demons, possessing the same nature and disposition as yourself, who are burning with shame and disgrace; with no other sentiment found within their fiendish breasts only malice, hatred and revenge, and even since your disgraceful defeat you and your proud generals have been plotting another rebellion. Thus be it known unto you that your disgraceful career is at an end, for you and your whole army are to be rendered powerless by separating your fiendish spirits from those celestial bodies, which bodies shall be retained within this realm, and your disembodied spirits shall be banished to some distant world in space, when organized, and there you shall be forced to enter temporal prisons, which shall be subject to misery, pain and death, and thus, in the absence of the peaceful angels of God, you can war against each other, with all the blackness of your souls, till death shall blot out your eternal existence, and put an end to your detestable career. Therefore if you have anything to offer you are at liberty to speak."

Satan then stepped forward, and addressed the countless listeners as follows:

"I have listened, for a long period of time, to all that could be said by one whose borrowed power has filled the contracted meanness of a tyrant's heart to force oppression and eternal banishment upon a defeated and a vanquished foe. It is true I have fought and contended for that which my judgment told me was right, and I have nothing to regret for the course that I have taken, and had we not contended against double our numbers we would long ago have hurled you to the furthermost bounds of space. What evidence have we that you would have submitted to our systems of law if in case we had carried the election. It is true we have had our contrasted ideas as to the best method of establishing law to regulate matter, and the plan that I set forth for to be considered was of a progressive character. But the plan which you introduced should have been beneath the dignity of a menial slave to have offered. Such a detestable code of laws that would bring all parties, high and low, wise and ignorant, upon one general platform, and giving the law full force to regulate and govern all things, and that all intelligences, throughout the countless ages of eternity, should be subject to those three fundamental principles which would forever put an end to progression and the grand order of science. Rather than to be governed by those detestable laws which places the brilliant stars of heaven upon the do-nothing and know-nothing platform, side by side with the floating rubbish that has been accumulating for a million centuries past, we would by far prefer the penalty you have decided to inflict upon us, or even pass into the eternal shades of night, and there drift amongst the floating puff-balls of vanity throughout the countless ages of eternity."

Thus the reader may easily perceive what the Apostle

Paul alludes to in the Eighth Chapter of Romans, 7th and 8th verses, which read thus:

"7. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8. So then they that are in the flesh cannot please God."

We find, then, that the unregenerated mind, notwithstanding it has lost its original identity, yet the animosity that those demoniacal spirits entertained against the laws that were established to regulate matter and hold all intelligences under its direct influence, that the devil, and a portion of his angels, would never become reconciled to the same, and God, knowing all things, foresaw and foreknew all of those that had participated in the great rebellion, the number that was before him who would be redeemed, and those who never would accept of the terms of salvation that was offered by His Son Jesus Christ.

Then in Paul's Epistle to the Romans, Eighth Chapter, from the 28th to the 31st verses, which read as follows:

"28. And we know that all things work together for good, to them that love God, to them who are the called according to His purpose.

29. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that he might be the first-born among many brethren.

30. Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified."

Now would we not be committing a great error to set forth before the world an idea that angels and spirits were created by God, and thus after having created the

same, placed within them dispositions that were wholly contrary to His law, and, for that principle of unbelief which God had given to them, cast them off eternally from His presence, and punish them throughout the countless ages of eternity, for said unbelief, with no possible chance for reprieve. This is the kind of doctrine set forth by the sectarian churches of the present time.

Does the Scriptures teach this doctrine? If it is true that God made both soul, body and spirit in man, then the sectarian world are justifiable in presenting this kind of doctrine to the inhabitants of earth. But we defy any theologian to find the most distant shadow of an idea contained in the Scriptures that an angel was ever created, formed, or produced by any power. Then the angel part of man did eternally exist, and, if reconciled to God's law, will continue to exist throughout the countless ages of eternity; but, at the judgment, if they are found to be unreconciled, their identity is entirely destroyed, and they will pass into the shades of night. Now let us carefully consider some of the inconsistencies presented to the world by theologians of the present day.

You will find in the Fifteenth Chapter of the Acts of the Apostles, 18th verse: "Known unto God are all His works, from the beginning of the world." And again, you will find in the Ninth Chapter of Romans, from the 19th to the 25th verse, as follows:

"19. Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will?

20. Nay but, O man, who are thou that repliest against God? Shall the thing formed say to him that formed it, Why has thou made me thus?

21. Hath not the potter power over the clay of the same lump, to make one vessel unto honor, and another unto dishonor?

22. What if God, willing to shew His wrath, and to make His power known, endured with much long suffering the vessels of wrath fitted to destruction:

23. And that He might make known the riches of His glory on the vessels of mercy, which he hath afore prepared unto glory,

24. Even us, whom he hath called, not of the Jews only, but also of the Gentiles?"

Now if the reader will carefully look at this portion of the Scripture, and apply the same to the pre-conceived opinions of the Christian world, as touching the justice of God, and His goodness to man, which is mercy, long forbearance, and impartiality toward all his creatures.

Therefore, if God made all that constitutes man—soul, body and spirit—and that unto Him was known the final destiny of a man, when coming out from under his hand, where is there justice in the great Creator in fitting one vessel for destruction and another one to glory? As the clay is presented in the above verse, as the material in the hands of God, cut of which a human being is to be made, and God, the potter, considers over the lump before it is formed, whether to make the vessel to honor or dishonor, and if he should fit that vessel for dishonor and destruction, the man has no business to find fault.

Now if the reader will give a careful attention to the evidence that I will here offer, I may throw some light upon this extraordinary declaration, found in the sacred word of truth. Now the angels that had sinned, and were banished from the presence of God, and who were made spirits and enemies to God's law, after the sentence had been passed upon them by Michael, were destined to be banished upon some distant world, in space; and this earth being the world upon which they were cast, to be

confined in cells or chains of darkness, reserved to judgment, thus, whilst remaining spirits, with all the prejudices and animosities they entertained against the laws of God, there was no power in heaven or on earth, that could reconcile them. Consequently God, who is considered by Paul as the potter, who has decided to blot out their identity, by placing them in vessels of clay, considers the matter carefully before making the vessel. Here, before me, are condemned spirits. Some are reconcilable, and others never will be reconciled. But it becomes necessary for me, says the All-wise, to give them all a chance, by blotting out their identity—by placing them in these vessels which I am about to make, so that all can have a chance, one equal with the other. And all shall have the Gospel preached to them while in prison, and those that become reconciled, and accept the terms of the Gospel, will do honor to the vessel or prison, and those that will not become reconciled, will do dishonor to the vessel.

Now here is the sum total of the whole matter: There are two classes of spirits before God, who is presented as the potter. All have got to be dealt by alike, that at the judgment they can have no excuse. Yet I perceive, says the Creator, that one party will become reconciled when confined in the vessel, and the other will not. Consequently which of these spirits shall I make this vessel for? That fiery demon and irreconcilable spirit which, while in the vessel or body, will spread misery and devastation wherever he goes; will be a murderer, a horse thief, a robber and a demon in human form, and will do dishonor to the vessel? Or shall I make this clay into a vessel for that noble spirit that was decoyed into the rebellion by Satan's winning snare, but, when his original

identity is blotted out by entering this vessel, he will become reconciled, and do honor to this vessel by doing right, and dealing out justice to his fellow man, and will be an honor in society, and his whole life will be honorable before man and God?

Now let us pass back to the scene of action, where we left Satan before Michael, awaiting the serious event when spirit and body were to be separated, and be stripped of all power, and also be banished from the celestial realm, and reserved in chains of darkness, on some distant world, then unorganized.

Thus Michael commanded Satan and his angels to be conveyed to the outer limits of that eternal center, where they should yield up their celestial bodies into the possession of the victorious party, their spirits retained as prisoners of war, and their bodies brought back and deposited on the council grounds, where they should be retained for purposes hereafter mentioned. His orders were strictly obeyed, and Satan and that legioned host of disembodied spirits, were resting powerless upon the mercy of those whom they considered to be, by far, inferior to themselves.

This serious transaction brought a gloom on the whole of the obedient angels, from the fact that those brilliant spirits that had roamed with them through the countless ages of the past, were doomed to perpetual banishment, and a portion of those kindred spirits had always been obedient angels until they were drawn away by Satan, who appeared to hold complete control over them. But then all alike were condemned and doomed to eternal death. Thus Michael addressed his constituents, as follows:

"I perceive that there is a deep gloom spread over the

features of you all, and I am by no means a stranger to the cause. Many of your brilliant and once happy brethren, because they have taken sides with the minority and followed Satan in the cruel track of war, and who have openly violated all civil rights and strove to enslave, by subjugation; all the peaceful members of this realm; they, by assisting him in the unholy rebellion, are doomed to the same unyielding bonds of perpetual death. Now there is but one chance left for their redemption, and that chance I will submit for your consideration: It is known to you all that they are doomed to be banished upon some distant world in space, when organized, and there they are to be forced to enter temporal bodies, composed of perishable matter, similar to those celestial bodies out of which they have been cast, and thus when they enter those physical prisons, in the germ or starting-point of temporal life in those bodies, they shall lose all knowledge of their former existence; but, as those physical cells shall mature, they, from the force of circumstances that shall surround them, at a matured age of those forms, shall partially receive their judgment again, and at the death of the same, they also shall pass into an eternal sleep.

"Thus the only possible chance for their recovery from that eternal sleep is this, that after all of them have been forced into those dark cells of earth, once there, the remaining prisoners in those cells that have not yet passed under the laws of death shall be swept off from the earth by a deluge, and only eight souls shall be left alive to re-people the earth again with temporal bodies, in which those spirits shall be revived again, and forced to enter the second time in the dark prison of flesh which shall wholly blot out their original identity. A portion of

which that have been lost from this court might be saved, or reconciled, to the laws which they fought against by certain conditions and means which I will here make known.

"Thus be it understood by you all, that when one-half of those spirits shall step into the prison the second time, that one of our number shall go down upon that distant world and bring to consciousness the one-half of those spirits that have not entered the prison the second time, and offer them salvation on the easy terms of faith and repentance and an acknowledgment of their former wrongs, by which faith and repentance, and acquiescence to the laws of God, they shall be brought back into this fold again, and all those that will not receive the terms of mercy shall also be compelled to step into prison again; and thus, in order that those in the prisons also may have a chance, that he who goes on this mission of mercy shall also step into a temporal form, and pass through the same laws of temporal life, and thus, at a matured age, preach the same Gospel to those in the bonds of flesh; and all that receive the offered mercy and accept the terms of salvation, at the death of those physical prisons, shall be free from that bondage or law of death, and shall be resurrected from that body of corruption and enter into eternal life.

"Therefore be it known unto him that accepts this mission of mercy after informing and enlightening them on the subject of their rebellion, and that they were really the subjects of the devil, and enemies to God and his laws, which will revive their original antipathy and hatred, and they will murder and crucify that temporal prison and nail it to a cross. But the one that will accept this errand of mercy shall be empowered by the Eternal God

to take up His body, which shall not see corruption, but shall retain the same to fully consummate the plan of redemption in the world to come. Therefore be it known unto you, that this is the only plan by which our lost brethren can be redeemed. Now, who amongst this legioned host of angels, will accept this errand of mercy, and redeem their lost and fallen brethren ?"

The whole entire camp was spellbound—the plan was too serious for angels to undertake, and there was silence in heaven for the space of one-half hour over this momentous question—but the silence was finally broken by Michael stepping forward and offering to go down and die in their stead; and at this period of time Gabriel approached with a message from the Eternal Spirit declaring that God had given all power into the hands of Michael to establish the laws and negotiate a peace with all the fallen angels that would accept of salvation. Thus Michael addressed that legion host as follows:

"Be it known unto you all that my motive in offering to accept this serious mission is not for honor, power, or reward in any manner whatever, but is from the deep interest and sympathy that I have for my fallen and lost brethren who have been decoyed into this rebellion by Satan's winning charm; and now, as they have fallen into the snare, they will never yield to our system of laws till they have been punished by misery, pain and death. Therefore be it known to you all that I will not enter upon this serious mission without your entire approbation and approval of the same. Therefore you shall confer with each other, and if all are found to be in favor of this serious undertaking by your humble leader, and also that you will volunteer to assist me in this serious undertaking, make the same known to me through the arch-

angel Gabriel, and I will make provisions through the laws which I am about to establish which all plans shall be harmonized with the same."

Thus in due time Gabriel hushed the murmurings of the distant armies to silence by proclaiming the decisions of all the obedient angels respecting the mediation and plan of reconstruction:

"Thus be it known unto Michael, the superior officer of God's peaceful army, that all of the peaceful angels have expressed their eternal gratitude to you for the wisdom that you have manifested in the great plan of redemption, and also have appointed you sole dictator and only mediator between God and our fallen brethren, and that all of your commands shall be fully obeyed by your electors; and further, that the eternal spirit who sitteth upon the throne hath placed all power in your hands to fully carry out all of your plans and negotiate an eternal peace with all those demons that will peacefully accept the conditions of the law."

It would, no doubt, be in order here to mention, or direct the reader's attention to a few passages of the Scriptures which corroborate the above statement. Turn to the Twenty-eighth Chapter of Matthew, 18th verse, which reads as follows: "And Jesus came and spake unto them, saying: All power is given unto me in heaven and in earth."

Thus we discover from this verse that the Messiah, after His body had been quickened by the spirit, or while His spirit was absent from the body, discovered the reality that all power was given to Him for the purpose of consummating and finishing His grand work of mercy, which was placed in His hands to do. You will also find in the Third Chapter of Galatians this remarkable revelation,

which was made known to the Apostle Paul, 19th and 20th verses:

"19. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

20. Now a mediator is not a mediator of one; but God is one."

Thus we find from this portion of the Scriptures that the angels were also instrumental in bringing about a reconciliation of their fallen brethren by ordaining one of their number, who was vested with power and authority to accomplish the work that was placed in his hands to do; and this, we find, was all arranged before the world began, or in the Scriptural language, that "Christ was as a lamb, slain before the foundation of the world."

Therefore, after all things had been arranged amongst the armies of heaven, and the power given into Michael's hands to establish law and order, he declared that all things were in readiness, and the extraordinary and long anticipated period had fully arrived; and thus, with the wise counsel of His Father, He would proceed to the grand work of organizing worlds.

No language can describe the intense excitement that prevailed at this announcement. All were waiting in breathless excitement to behold the effect that the laws would produce upon that ponderous mass of floating matter that had remained in dread confusion throughout the countless ages of the past, and to see those silent chambers lit up with the light of shining worlds. Thus that grand army of angels was arraigned before the eternal throne and Michael was conducted by the archangel Gabriel to the right hand of the eternal spirit upon

the throne clothed with majesty and power; and thus, being fully authorized and clothed with authority by His Father, He spoke the word, and chaos from its eternal slumbering beds obeyed the command; and thus, by matchless power untold, a million shining worlds sprung into life. Thus the first division beyond the great solar center was lit up with glittering orbs; thus that mighty host of angels fell prostrate before the throne and acknowledged the matchless power of God.

Thus those grand laws, according to their established natures, as the wisdom of God had ordained, continued their grand work of bringing into existence from the surface of those auspicious bodies countless millions of animated substances full of life and motion, all giving unmistakable evidences of worship and praise to that power that called them into being, and when all things had been fully established and arranged within the limits of that mighty sphere which required the first period, or, in other words, the first day or time, which is found in the first chapter of Genesis, that the morning and the evening was the first day, and all things within that sphere being made and finished—completed—the law continued its undeviating course within the next grand division of space until all things were harmonized with the laws and arranged in the same majestic order till the six grand divisions were all resounding with the praise of God and lit up with the blaze of shining worlds.

And when all things were fully accomplished by the laws within the six grand divisions in space, and chaos had all been brought to the grand magnetic centers, and all resting in grandeur and death-like stillness, the great spirit laid out their endless tracts throughout those mighty spheres, and commanded them to move in their undevia-

ting order through their eternal rounds, and they obeyed the command. And thus we find that this vast universe of worlds are still moving on, supported, sustained and upheld, by the same almighty arm of power.

But let us pause one moment and reflect. Seven thousand years have already passed by since the completion of this grand work within the six divisions of space, and from that period of time down to the present moment, those laws have never ceased in their grand work of order in the mighty realm of space, beyond the bound of the sixth sphere, lighting up those dark chambers of perpetual gloom with shining worlds and fixed stars, and this grand work of organization will never end. And when far down the unmeasured range of time yet to come, when rolling centuries shall pass by, and even beyond the computation of numbers, when millions upon millions and multiplied billions have numbers at their endless round, distant worlds will still be formed; for there is no bound to space, no limit to law, no measuring the power of God, no estimating his eternal wisdom. For there is no bound to space, nor limits to the wisdom and expansive power of that God that fills immensity of space, and bids the planets move.

Thus, in view of that matchless power and wisdom that surrounds us, and even yet extends throughout this universe of worlds, would lead us, no doubt, into that deep range of thought that inspired that man of God, in ages past, who exclaimed: "What is man that thou art mindful of him, or the son of man, that thou visiteth him?" But don't let us forget this one important fact, that it is not this house of clay, or the physical prison, man, that God with His matchless wisdom, power and goodness, is following by His mercies and His all-seeing

eye for seven thousand years past; neither is it this perishable body that caused the Son of God to leave the shining courts of glory, and step into a physical prison upon this earth, which was shamefully murdered on Mount Calvary, and set at nought. No, verily, for these all pass back to its mother earth. But it is the angel part of man that must either be redeemed from the body of death, or die eternal, and which death debars those kindred angels of the society of their lost brethren, in basking in the sunbeams and glorious light of distant worlds, which radiate through the universe of God, and lights up the milky way through yonder distant starry plain.

Now let us drift back once more to that glorious realm where all that retinue of angels had been gazing in wonder and surprise at the matchless power of God and the extraordinary productions of the established laws in their grand work of creation. But what had become of Satan and his host of condemned spirits? We find them still remaining where once blackness and darkness had been hung out as a mantle or the pall of death throughout the untold ages of the past, was then lit up with the blaze of shining worlds.

Finally, the period had arrived when Satan and his host were to be disposed of. Michael, into whose charge these prisoners had been placed, and also whose mission it was to strive to reconcile all those who were enemies to God's law, approached Satan and informed him that the time had come that he was to be transported to some distant world, where he would become subject to the laws of pain and death; but all of that condemned host, that would repent of their horrid crimes, and sin in bringing about the rebellion, and fighting against the laws that had or-

ganized the shining worlds that were then moving through the trackless regions of space, and also become friends to those laws, and reconciled to God, he would receive them back into the fold.

"Therefore be it known unto you all, that you who will thus repent and lay all malice aside, and become reconciled to God and His laws, come over and join our happy band, and we will receive you as our brethren and our friends, and forever rejoice with you in your escape from the bondage of pain and death. I therefore ask you all to carefully consider the promise that I am about to offer for your happiness and your glory, if in case you will become obedient to the laws, and acknowledge your faults, and be reconciled to God. Behold the expansive realm, beyond this eternal centre, upon which celestial border we now stand, beautified and decorated with glittering stars; those splendid mansions of eternal fame and beauty, far down yonder gorgeous range of shining worlds; golden walks through the evergreen shades of perpetual summer, floral gardens upon either side, with perpetual blooming flowers of richness, fragrance and eternal sweetness; paradisiacal gardens of grandeur and magnificence, with blushing fruit that never fails, and warbling songsters, singing chants of eternal praise, shall cheer those valleys with music; robes of fame and beauty you shall wear, wreaths of sparkling diamonds bright to wear across your breasts, and crowns of never-fading glory you shall wear upon your heads. All of this vast inheritance shall be yours, if you will become friends to us, and willing subjects to the established laws. Therefore, if this be your choice, make the same manifest by coming over upon our side, and join us in songs of praise to the eternal spirit that sitteth upon the throne."

Thus it was plain to be seen that all of that countless host of spirits were on the eve of joining their happy brethren, except Satan and his generals, and their forms were lit up with a lively hope, when Satan stepped forward and branded all as being cowards and slaves that would listen to that coward's voice, who had basely insulted them by overpowering them with double numbers, and then robbing them of their celestial bodies, and thus threatened to banish them to some remote corner in space, and place them in a body of corruption; then, under these circumstances, have the base impudence to talk about friendship and giving them an inheritance that he had no claim to. He said: "My advice to all my noble generals and followers, who have never yet flinched from any principle, honor, justice and righteousness, therefore I request you, as valiant soldiers, follow me to the bitter end."

Thus we find that the lively hope that they had entertained, a short time previous to Satan's winning voice, was then changed to hatred. The proof of this you will find in the First Epistle of Peter, First Chapter, and 3rd 4th and 5th verses, which read thus:

"3. Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

Therefore we find, that according to this declaration, that Peter had reference to an inheritance reserved in heaven for us, that we had a lively hope of before, and

that the same was to be revealed to us in these last times. It is evident, therefore, that this inheritance is upon no portion of the earth's surface, consequently it could not have had any reference to the paradisiacal garden that Adam had lost by transgression, for, according to the Bible history, that garden was upon the earth, eastward, in Eden.

Consequently, Adam's progeny was never before begotten to a lively hope of any inheritance, only on the earth, for there was no promise made to Adam, nor any of his sons or daughters, that they should possess any inheritance beyond the earth's surface till after the advent of the Son of God, who brought life and immortality to light through the Everlasting Gospel; therefore it is evident that the lively hope that Peter alludes to was before the foundation of the world, for Christ was as a lamb slain before the foundation of the world, but was to be manifest in the last times, and Christ did truly inform us that in His Father's house were many mansions, and no one can honestly contend that those mansions are on the earth, for He, then being on the earth, told us plainly He was going away, to prepare them, to His Father's house. Now it is not wisdom for us to settle down upon an idea that His Father's house, to which he alludes, is a structure or building that is roofed over, with doors, windows, floors, ceilings, etc., but it is an enclosure, having boundaries and certain limits, more clearly demonstrated, and set forth as a sphere, or one of the seven heavens, that was not fully arranged in majestic order as Christ intended it should be, and, on His return from His grand errand of mercy, gives us to understand that within this grand enclosure there were many mansions which He was going to prepare for all who would accept them.

Therefore, the mediator's offer being wholly rejected by Satan and his host, speedy preparations were made for their removal to some distant world then organized, where a reconciliation might be brought about by all those who would accept the terms of salvation, when the chain of circumstances, that placed them in those cells of clay, had entirely been blotted out. Thus a convoy of angels was appointed by Michael to accompany him with the condemned spirits to the outer verge of the earth-sphere, upon some inferior world, where they would be held as prisoners of war, and there be confined in chains of darkness, or gloomy cells of clay, till anguish, misery, pain and death should bring their turbulent and haughty spirits humble in the dust; till they would be willing to be saved by grace divine. Thus, all things being ready for their exit, they all passed beyond the bound of the first great solar centre, and commenced their grand descent through that vast realm of space. No pen can describe the gorgeous magnificence of the shining worlds by which they passed. All spirits gazed in breathless wonder at the grandeur and eternal beauty of those celestial realms of glory by which they passed; all lit up with the blaze of shining worlds, and all those beautiful shining orbs were teeming with life and animation, and resounding with songs and praises to that mighty God that called them into being. Finally they approach within the bound of the sphere where they were to pass into the dark valley of death. Thus Michael halted, and spoke as follows to those gloomy spirits:

"Behold, in yonder distant range of space, two dark-looking bodies, only lit up with the light of other worlds, there is your place of destination. Thus you are to be separated, and one half shall occupy one of those gloomy

worlds, and the other half shall remain on the other. Yet all shall share the same dismal fate of a gloomy confinement in dark cells of clay, unless you will repent of your sinful acts, acknowledge your faults and become peaceful members in the kingdom of God. But Satan held his iron grasp upon them and kept them from yielding to Christ's peaceful law. Soon they approached one of those dismal, conglomerated masses of rolling matter upon which part of them were to remain, and here the serious separation took place. Thus a part of Satan's generals, with one-half of his angels, were left upon that gloomy world, and the balance of them were brought to this rolling ball upon which we now stand.

Now, before proceeding further with the nature and condition of those spirits and the plan which was devised and arranged to ameliorate the conditions of those spirits, we must necessarily reconcile some portion of the declarations found in the First Chapter of Genesis, or explain to the reader's understanding the language made use of by the writer of the same, who commences the description of the creation of man as follows:

"1. In the beginning God created the heaven and the earth.

2. And the earth was without form and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters."

Thus we find from the force of this language that the earth was without form and void, or in the language of the writers of the present age, that the earth was unorganized and in its crude state, resting in the absence of established laws, being void and without form and in the condition which has been fully described in the preceding pages of this work; and at the period of time that

Michael landed upon its dull surface was after the laws had been established and then numbered amongst, yet inferior to all others of the grand constellations in the universe of God.

We also find that the All-wise God—that great Eternal Spirit who filleth immensity of space, and who worketh all things after the counsels of His own will—thus laid the foundations, or fixed those grand magnetic centers throughout the vast empire of space, also in His wise providence when fixing these two centers to which those disobedient angels were to be consigned, and also where His only Son was to perform a conspicuous part in the grand tragedy and remarkable drama upon the stage of human life with those notorious angels who disgraced the courts of heaven.

Now I will ask the reader to cast loose from all of his former prejudices and all his preconceived opinions as touching the great points set forth by theologians of the present day, and take the fair range of arguments and teachings of the Scriptures, which I will here allude to, and then decide for yourselves whether or not the true meaning of the Scriptures are set forth by theologians of the present day, as touching the creation of man, as we find in the first chapter of Genesis, and the design of the All-wise Creator in placing man on the stage of human life, and the wisdom that was displayed in bringing about a reconciliation of the disobedient angels who were consigned to his care as condemned criminals, who were to be confined in chains of darkness and reserved to judgment. We find that the deep-laid plan, consummated by Michael to complete his grand work of reconstruction and reconciliation of that vast number of sworn enemies to God's laws was truly beyond all human ingenuity to invent, and

no created arm could reach their case in any shape whatever. Consequently this power was given to Michael by the eternal spirit to accomplish that great work of bringing about a reconciliation of his conquered enemies who, through the extraordinary plan of blotting out their identity by placing them in cells of clay and then submit Himself also to become subject to the laws of death, but not corruption, and give Himself into their cruel hands to be murdered, and that in the event of time in opening up their understandings and giving them to see the horrid deed they had done in murdering their conqueror, who had condescended voluntarily to step into a dark cell of clay for the purpose of saving them from the fate of an eternal death by their yielding obedience to his peaceful laws and accepting his plan of salvation, namely: by repenting of their original sins, denouncing the devil and his works, by coming over on the Lord's side and believing that He had power to save all that believed, and also become reconciled to God.

These are the simple requirements of Christ, and all that He asked of them, to own them as His children, was to repent and by a compliance with these simple requirements which belief and repentance would open up the avenues of the soul, into which the Holy Ghost should enter accompanied by the spirit of God, which would burst the bonds of death asunder, and at the death of the physical prison the sanctified, redeemed and happy spirit would burst through this tenement of clay and join its peaceful and happy brethren on the sunny banks of eternal day. Thus, whilst the spirits were remaining in their deplorable and lost condition, waiting to know the result of their dismal fate, Michael—having received all power from His Father to dispose of his prisoners in any

manner that his wisdom and goodness would dictate—consequently found it a matter of necessity to make provisions for them to dwell a long period of time upon the earth in temporal bodies before they could be induced to accept of any measures of peace, for the strong chain of power and evil influence that Satan held over them would only be subdued through the long and tedious punishment in gloomy cells of corruption, misery, pain and death.

Now let us carefully consider the brief description of man's first creation, as found in the first chapter of Genesis, which commences as follows:

"26. And God said, Let us make man in our own image and after our own likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. So God created man in his own image, in the image of God created He him; male and female created He them."

Here we find by this language that God created man by His established laws, in the same manner that he had called all other animated substances into existence and laid the foundation for the multiplication of those physical prisons, called man, in which these rebellious spirits were to be punished in a succession of temporal prisons for the space of 70,000 years, and at the termination of which period of time their humiliating and degraded condition of prison life would to some extent blot out their original antipathy against God's law, and also to some extent appease the inveterate hatred and animosity they held against their conquerors, so that further steps could be taken by Michael at the close of that elapse of time to

bring about a reconciliation of at least a part of the same, that they might be restored back into the favor of God and the enjoyment of their friends in the celestial courts of glory.

Thus we find, that in the description of the first creation of man, as above quoted, that the writer is silent as to the length of time that intervened between the first creation of man down to the period of time that the Lord God formed Adam and Eve, in the Garden of Eden.

The idea may appear absurd to the reader at the first glance, that there were two sets of beings on the earth, and at different periods, called into existence by the All-wise Creator. But do not pass judgment on the same and condemn the work, until you hear all of the evidence. We find that the first creation, or man first created by God, was put in possession of the earth's surface, and all things, both animate and inanimate substances, were placed in his charge, and directly at his command and under his control, fish, beasts, birds and creeping things on the earth, together with all vegetable productions. All these were given into his possession for meat, of which he was to eat without distinction, and this was to be his food to sustain the body till death, and the cultivation of the soil was not mentioned in any shape whatever, to this party of created intelligences. This part of the creation completed God's work upon the earth, which constituted the final end of the six days. Thus we find that God ended his work, and rested on the seventh day, and pronounced his work finished, and finished right and good. So we find that God's command was strictly obeyed. The earth was densely populated by those intelligences, subsisting on the things that God had commanded them to subsist upon. Now if the reader could possibly throw

off the mortal vail, and look back and behold those demoniac spirits in those prison cells, through that vast elapse of time, in all their wildness and corruptness, language would be wholly inadequate to express the gloom, misery and degradation that prevailed, amongst those cursed demons in human form. The lowest grades of vice and crime were participated in. No attention was paid to the laws of health. No matrimonial ceremonies were ever thought of. Among some of the tribes the intermingling of all kindred elements among their own nation, produced the most extraordinary results of their progeny, from the dwarfs, the orang-outang, the liliputian or diminutive species, to those monstrosities or overgrown beings of the giant order, the strong overpowering the weak, and making carnivorous feasts out of the flesh of their kindred friends.

Thus we find that through this vast elapse of time of the first creation, that the earth was uncultivated, and a portion of the inhabitants uncivilized, and that the earth was only producing its noxious growth of vegetable products, without showers of rain to moisten the earth's surface, but no doubt there was sufficient moisture from heavy dews to sustain, and for the support of those animals and creeping things upon the earth, and spontaneous productions for man to subsist upon. Consequently at the close of this period of time, Michael was to make another effort to ameliorate the deplorable condition of the wretched inhabitants of the earth, and also to subject them to certain laws, which, by their adherence to the same, would lead to a change in their physical life, and also bring about a reconciliation of their spiritual powers, and restore them back to their original state, in the full favor of God and the obedient angels.

Thus we find, that after the lapse of seventy thousand years, Michael beholds the deplorable condition of the inhabitants of the earth, and makes provisions to bring about a happy change. He arranges a garden eastward in Eden, where he makes provisions to change the affairs with the spirits or demons, who, through that long period of time, had been held as prisoners in gloomy cells of clay, which had entirely blotted out the cause of their dungeon-life confinement. Consequently he then consummated the plan, and laid the foundation to bring about the extraordinary result, which is found in the sacred volume of truth, in which Michael, himself, was to play a conspicuous part. This garden, it appears from the scriptural record, was beautifully arranged, with the choicest kinds of fruit, which, we should infer from the tenor of the Scriptures, were calculated wholly and exclusively for food, for the inhabitants that he was about to call forth into life from the dust of the earth, and through which material formations, in the arrangement of that grand piece of machinery, he, in the event of time, would also take part with the same, by which extraordinary event, he would bring Satan's kingdom and his cruel reign to an end. The proof of this you will find in the Second Chapter of Hebrews, 14th and 15th verses, which read thus:

"14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15. And deliver them, who, through fear of death, were all their lifetime subject to bondage."

Thus we find that Christ is to reign till all enemies are put under His feet, and the last enemy to be destroyed is

death. The Scriptures clearly set forth that the devil and all of his works, which are evil, are to be destroyed, root and branch, which is the second death, and that the Scriptures nowhere present to us an eternal punishment; but they do present to us an everlasting punishment, and this punishment reaches to the final judgment; and all those demons and unreconcilable spirits when brought before the bar of God and still found to be enemies to God and His laws, will be destroyed, root and branch; but all who are found to be wholly reconciled and redeemed from the original curse will enter into life eternal and take possession of that beautiful inheritance which Christ has fully prepared and arranged as He had promised them whilst here on the earth, as you will find in the Fourteenth Chapter of John, 2d verse, which reads thus:

"2. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

3. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

Thus we may clearly see from this declaration of the Messiah that the mansions which He alludes to are not upon the earth, for He very positively informs us, in another chapter, that the earth is not His abiding-place, that the foxes had holes, and the birds had nests, but that He had no place on the earth to lay His head, but that His home was above, and that His mission here was only an errand of mercy, and as soon as He had finished His work, and accomplished His purpose, He plainly declares that He was going back from whence He came, and arrange all things there in ample order for the happiness and pleasure of all those that would renounce the

devil and his evil works; He would receive them into His fold, and should become heirs with Him in the beautiful inheritance in His Father's house, which He was going to arrange and prepare for them, and only be equal heirs, together with them and all be subject to the Father and His eternal laws.

Therefore when the time had fully arrived that additional provisions were to be made for the inhabitants of earth, by the obedient Son of God, or, in other words, which we may better understand, who was to become the Son of God through the provisions which he was about to make in the arrangement of physical prisons, he therefore proceeds to his grand work in the garden of paradise in the presence of the eternal spirit, God, who speaks in the following language, as we find in the Second Chapter of Genesis, beginning with the 4th verse:

"4. These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens,

5. And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

6. But there went up a mist from the earth, and watered the whole face of the ground.

7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

15. And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it.

16. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

18. And the Lord God said, It is not good that the man should be alone: I will make him an help meet for him.

21. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof:

22. And the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man."

Now if the reader will carefully compare the first creation, which is found in the first chapter of Genesis, and the formation of Adam and Eve as is given in the second chapter, he will find that there is no similarity between the two, for in the description of the first creation we find that male and female were created by God through the principles of the organic laws, the same that all things else were created, male and female of every kind, and that man was at the head of all other created beings, and was commanded to eat of everything that was created below him—beasts, birds, fishes and creeping things—upon the earth. But the last two grandparents were made with hands, one formed out of the dust of the ground and the other from the rib of the man, and they both were put into a garden of fruits and commanded to eat only of fruit and that which grew on trees, and they were formed by the Lord God, and the first creation was created by God alone and His established laws.

Now I will ask the reader, before proceeding further with the evidence that I shall here set forth, to read the

Bible carefully and prayerfully upon this important subject and decide for yourself whether or not there were nations existing on the earth when the Lord God formed Adam, and whether those nations were first created by God and His law. The next were formed by the Lord God, as the Scriptures declare. We find that the Scriptures are silent on the procedure and doings of the inhabitants of the earth: the result of the first creation; but no doubt the imperative command of the Creator was as fully carried out during the 70,000 years from the first creation to Adam, as it has been from that time to the present, and all the difference and distinction that God made between the first creation and the second is clearly set forth by the Scriptures. The first inhabitants were commanded to eat of all things below them, both animate and inanimate substances, without distinction, and also were commanded to multiply and replenish the earth, without reference to marriage ceremonies; neither were they debarred from intermingling with kindred elements among their own people. But the second formation was subject to certain laws and regulations, which were made to preserve the legitimate offspring from the dire effects realized from the intermingling of the same blood, or nearer kindred species. Further, we find that the first grandparents created by the Lord God, while in the Garden, were commanded to eat only of fruit which was calculated to possess all the properties necessary to perpetuate life, and, no doubt, in the observance of this law Adam and Eve would have bloomed in immortal youth and beauty, and would forever have been strangers to death and decay; for it appears that the Garden in which they were placed by their Maker was wholly exempt from the laws of death, and the features of decay were only

marked upon one tree, which had grown near the center of the Garden, and of the fruit of this one tree Adam was strictly forbidden to eat, as the fruit of the same coming in contact with those pure celestial elements would certainly produce death, for corruption could not inherit incorruption; or, in other words, that all celestial intelligences consenting to mingle with the low grades of earth and corruption, that death is the inevitable law, as was realized in the event of the transgression of Adam and Eve; for it is evident from the circumstances connected with Adam's formation in the Garden of Eden that all the material formations within the limits of the garden, with the exception of one tree, were entirely exempt from death and decay, and Adam being formed of this kind of material, and his system being animated and vitalized with the breath or spirit of God, was not heir to death or decay. Therefore, being informed by his Maker of all the circumstances connected with his being, his attention is called to the forbidden tree, the fruit of which coming in contact with the spirit essence that was then coursing through his veins and arterial apparatus would immediately disappear and blood would take its place, which possessed the seeds and properties of death, as the features of decay were also marked upon the tree and that tree, like all other material substances outside of the garden, in the event of time, would crumble back to dust; and that the same blighting curse that rested upon that tree, if taken into his stomach, would surely produce the same result upon his noble system the same day that he partook of that poisonous fruit—that the eternal spiritual life he then possessed would die, and that noble form, like all elements of decay, would crumble back to dust: for from dust thou art and to dust thou shalt return by the transgression of the law.

It appears from the record of the third chapter of the same book, 22d verse, that there was another kind of tree in the garden, or, in other words, a tree possessing fruit of a different nature, by eating of which the fallen man would be restored back to his original state as before the transgression of the law. But this appears to be contrary to the design of the Creator, for He placed a guard of angels at the east end of the garden, which, we should infer from the reading of the description given in the 24th verse of the same chapter, was the only entrance to the garden; and Adam, being driven out to cultivate the soil and to earn his bread in the sweat of his face, was permitted no more to enter the garden, for fear that he might eat of the tree of life and live forever.

Therefore, it appears from the whole circumstances connected with Adam's existence—his formation, transgression and expulsion from the garden—that Adam did really carry out God's design, and that infinite wisdom was displayed throughout the whole affair. In the fourth chapter we also find after the transgression, when they were both turned out of the garden, that Eve, in the process of time, brought into existence two male children—Cain and Abel—and Cain, being desperately wicked, killed his brother, which, if Adam and his family were all of the human beings, then upon the earth, there were but three left—Adam, Eve and Cain; but we learn from the same chapter, 11th verse, that Cain was cursed from the earth, and he was to be a fugitive and a vagabond on the earth, and that the earth should not yield its strength to him when he cultivated the same; and, in the 13th verse, Cain answers the Lord, and says that his punishment was greater than he could bear, thus being forced away from his parents, and from the face of the Lord;

that everyone, through the land where he journeyed, that found him would kill him. The question, no doubt, would arise, in the minds of the thinking world, in reading this portion of the Scripture, who Cain was afraid of. According to the history at this time there were only his parents living, and the Lord told Cain that he would put a mark on him, so that those meeting him should know him, and if anyone did come across him and kill him that vengeance should be taken on him sevenfold. Now it is not to be expected that God placed this mark on Cain for the convenience of his parents' recognition, for they most assuredly would have recognized their son, and further we have no authority for charging that base disposition upon either of his parents' to attempt to take the life of any human being. But we find in the same chapter, 16th verse, that Cain came out from the presence of the Lord, and that his journey was eastward to the land of Nod, and lived there, where he, no doubt, became acquainted with a woman of the Gentile nation, or the inhabitants of the first creation, where he knew his wife and built a city down there, and thus Cain's blood, according to the common course of nature, was mingled and intermingled among the Gentile nations then inhabiting the different parts of the globe. After this event sons and daughters were born unto Adam, and their families became numerous and, no doubt, began to extend their more refined works of civilization, cultivating the earth's surface, and living upon wholesome food, retained, no doubt, more perfectly the image of their Maker than what the first created intelligences had who had not paid any attention to agriculture, but were living upon the spontaneous productions, as they were commanded by their Creator; therefore, no doubt, they

had to some extent lost the charm that they first possessed from under the hand of God. Consequently, when they beheld Adam's children, who were fair, they immediately sought their society, and married amongst the families of Adam, as you will find in the Sixth Chapter of Genesis, 1st and 2nd verses, which read thus:

"1. And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2. That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

Fourth verse: "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same became mighty men, which were of old, men of renown." Now, from the above quotation, the reader can plainly see there were two distinct nations existing upon the earth at this period of time; the one nation holding good their name and title from their Creator God—which we find in the First Chapter of Genesis, that the eternal spirit God called them into existence by His organic laws, and justly called the sons of God—and Adam's race, who were formed by the Lord God with hands. Their women, of course, justly received the title of the daughters of men, and that their progeny, caused from the intermingling of the two distinct nations, and the children, no doubt, choosing the better style of living, which their mothers were accustomed to, that of cultivating the soil, became intelligent and mighty men in point of intellectual greatness, as the Scripture sets forth, men of renown.

Thus we find that the Lord by His spirit pursued

this people throughout that lapse of time from Adam to His temporal reign upon the earth, chastising them for the transgression of His holy laws and keeping them from running into the gross errors that had degraded the Gentile nations, with whom (a portion of which) they were forbidden to have dealings in any manner whatever. They were also forbidden to eat of certain kinds of food, especially of cattle that had died of their own accord, but were commanded to give the same to the strangers in their country—the heathen nations, who were not forbidden by their Creator to eat of the same.

hus these wholesome laws were lived up to until the extraordinary period of time when Michael threw off his celestial form and became obedient to the laws of death by entering a temporal prison with the power to burst the bonds of death and deliver all of those captive prisoners from the jaws of death who would renounce their original leader, the devil, and become subject to the peaceful laws of God. Now we come to notice more particularly the unwritten work of the spiritual laws, or the arrangements of the celestial agents who wisely planned, through the aid of the eternal spirit, God, to bring about a reconciliation of the enemies of God who were confined in chains of darkness or bonds of flesh and reserved to judgment, and which arrangement, or the unwritten work of God's designs, that has been wrapped in mystery and necessarily hid from man until the close of the second grand epoch of time, in the wise arrangement of God's economy, or, in other words, at or near the close of the Gentile nations upon the earth, when the distant glimmering rays of light from the great millennial dawn shall begin to light up the dark chambers of superstition and error and the galling chains and fearful bonds

that have bound the inhabitants of earth for 1,000 years past by the false teachings of misguided theologians and designing priests, who were before, of old, ordained to this condemnation, as you will find in the Gospel of Jude, who were employed by Satan before entering the form to clog the onward march of Christianity, and whose false "isms" will all fade and disappear when the mediator shall again appear upon the earth and proclaim the everlasting Gospel more fully to man and bring to light those deep mysteries which have been hid from the world, or from the spirits who had taken on the forms until He should establish His kingdom again upon the earth at the close of the second age, or second term of prison life upon the earth of fallen spirits and re-establish his covenant with the Jews, when peace and harmony shall prevail for 1,000 years and the Jews be engrafted back into the true vine and embrace the true principles of Christianity, when the fullness of the Gentiles shall be fully come in.

Here I will explain more fully the necessity of subjecting those fallen spirits to prison life through the elapse of time to which I have already referred. I wish here to be understood as setting forth the idea that the angels who followed Satan in the cruel track of war were always ambitious—originally contentious celestial aspirants, and sworn enemies to the peaceful and wholesome laws of God—and whilst resting in their normal condition there was no power that could change their fiendish sentiments. Therefore, it became a matter of necessity for those officers into whose hands they had fallen as prisoners of war, to extend their prison life to the event of time through the disgraceful bonds of flesh mingling with corruption, earth and worms in successive temporal prisons,

that at the termination of the 70,000 years they would willingly accept of any measure of salvation that would ameliorate their condition and restore them back to the favor of God and their peaceful brethren.

I now ask the reader to closely and carefully consider the ideas that I shall here present, relative to the wise plan devised by the Son of God, to carry out and fully accomplish the great work, placed in His hands to do by the Father, of bringing about a reconciliation of the party of demons heretofore alluded to. The writer of this work being one of the obedient party, and unto whom the grand mystery of the wise plan has been revealed, as you already have been informed; that the number of angels that were defeated in Satan's ranks, and reserved in chains of darkness to judgment, were two million billions, and this amount were the prisoners placed in the hands of Michael, to bring about a reconciliation to God on their part, who were stern enemies to all principles of justice, and also enemies to God's laws, and at this grand epoch of time above alluded to, when Michael, in person, clothed with power, in the presence of his Father, in the paradisiacal garden, arranges the great piece of machinery of physical formations, the legitimate offsprings of which, after the lapse of 7,000 years, still retain the unmistakable features and extraordinary powers, showing the handiwork of nature's God, and the perpetuity of His great designs.

Now as touching the procedure and course of prison life of those demoniac spirits, during the 70,000 years before Adam, the Bible remains entirely silent on the subject, and if I should herein attempt to give any description of the rise and fall of the different tribes and nations, the different calamities and serious famines and devasta-

ting wars and pestilences, that nearly swept all the inhabitants from the earth at various times during the lapse of 70,000 years, it would, no doubt, be treated as a fable, or a wild freak of fancy, by nearly all those who may chance to read this work. But having a spiritual view and a brief recollection from personal observation, during that vast chain of years, being an agent of the party, I may chance, in a separate work, to give an elaborate description of the desperate characters, that headed the undaunted armies of the Gentile nations at that time.

But when Michael came to seek and save those spirits in their lost condition, he then made provisions to bring about a happy change. He provides from the dust of the earth two God-like forms, moulded by his own hands, made after his own likeness, and vitalized by his own breath, and subjects them to a law, and informs them that by a strict adherence to the same that life and health with them would be perpetuated, but by the transgression of the same, that death would be the inevitable result. But this was the purpose for which this noble structure was made. By the transgression of the law the prison doors were open for the entering of spirits, and the great piece of human machinery was arranged by the transgression for a multiplication of physical prisons until every discarded angel should be supplied with temporal prisons, when, at the termination of this extraordinary event, or, in other words, when the last disobedient spirit had been incarcerated in those dark bonds of flesh, then those remaining bodies on the earth at that period of time should be destroyed by a deluge, all but Noah and his family, and all of those prisoners after being relieved from those cells, through the bonds of death, were remanded to prison and held there to be punished or tor-

mented in another temporal prison, if not found by the visitation of Michael to be fully reconciled to God.

Turn, if you please, to the Eighth Chapter of Matthew, 29th verse, which reads thus: "And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" Now, it is plain to be seen that there was a time that they knew that they would be punished, or tormented, and that time, no doubt, to which they alluded was when they had to step into the dark prison again, being found by Christ to be wholly unreconciled; for these same identical spirits or demons which Michael had preached to before he took on the earthly form, or, in the Scriptural phrase, before the Word was made flesh and dwelt among us.

This extraordinary language you will find in the First Chapter of John, from the 10th to the 15th verse:

"10. He was in the world, and the world was made by Him, and the world knew Him not.

11. He came unto His own, and His own received Him not.

12. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name:

13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth."

Thus we find, according to this extraordinary language, that Michael, before taking on the form, had an interview with those demons that had been subjected to temporal prisons—the first time through Adam's race—and whilst

in those earthly bodies had been taught the way of truth and were the worshippers of the Living God, the proper descendants of Israel and believed in the coming of the Messiah, and had died in that belief and were justly called Christ's children; as John declares, as above quoted; they had died without hearing the true Gospel of Christ. And thus, when Christ made His advent into the world, and before taking on the form, He preached the Gospel to those spirits that He claimed His own, and as many as believed His Gospel there in the spirit land and accepted His offered mercy, He gave them power to become the sons of God, being yet disembodied—being born not of blood, nor of the flesh, nor of the will of man—they received the spiritual birth there, or in other words, were born of God. Then Michael also stepped into a human form, or, in other words, was born of the Virgin Mary, and justly called the Son of God. Here He preached the same Gospel to man and established His church preparatory to His spiritual kingdom on the earth; offered eternal life and salvation to all that believed; fulfilled the olden Scriptures; changed the arbitrary rule of the Mosaic laws; preached the everlasting Gospel of peace—and for which noble and God-like principles He was condemned by the Jewish functionaries and crucified, having fully accomplished the work He came to do on the earth until His second coming on the earth, when He establishes His kingdom in the world to come.

Thus we find that after Christ had fully accomplished all He came to do, that He gave Himself into the hands of His prisoners, who were reserved to judgment, who, it appears, had forgotten the real transaction of their disgraceful defeat and subjugation by this extraordinary per-

sonage, yet they were eye witnesses to the extraordinary power that was ofttimes manifested through His work, often producing extraordinary results, outside of the common course of things, and they acknowledged the same to be miraculous, yet claimed the same to be performed through the power of their original leader, the devil, which, from their acknowledgment, we should infer, that they believed the devil had power to delegate to his subjects to produce miracles. But Christ informed them that he was not of that party, but received His power from God. We learn from His last dying words that His work was finished on the earth, but we find according to the First Epistle of Peter, Third Chapter, and from the 17th to the 22d verse, that there was a certain portion of those discarded spirits that He had not preached to yet, since they were consigned to the dark prison of clay, consequently he had to follow them through the dark chamber of death, and pass with them into prison or paradise, where He promised to meet the thief who was crucified with Him, it being that class of spirits that had taken on the form the second time; neither would they be forced to step into the human form again, if they would become obedient to his peaceful law, and accept salvation on the easy terms of the Gospel. Thus we find that Peter, alluding to this stubborn fact, gives us to understand by the chapter alluded to above, that after the crucifiction, Christ went and preached the Gospel to those who were dead, which reads as follows:

"17. For it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing.

18. For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19. By which also He went and preached unto the spirits in prison;

20. Which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.

21. The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:"

Also, Fourth Chapter of the same book, 6th verse, which reads thus: "For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

Thus we find, according to this declaration, that Christ, being just, voluntarily suffered for those prisoners that by transgression had fallen and by which act had become sinful and unjust, and for which suffering He might bring them back to God, or back to their original homes, by a compliance with his peaceful laws—having been disobedient, or, in other words, not obeying the teachings of those spiritual messengers who were sent to them during the antediluvian world and preached to them to repent, or God would destroy them by a sweeping deluge. But it appears they rejected the teachings of these holy messengers, and finally God appointed Noah the last preacher of righteousness of the old world and instructed Him to build a vessel of sufficient dimensions to save the seed of the various created beings on the earth; and during the period of time that Noah was building the ark he preached to the wicked inhabitants to repent, that God's vengeance might be stayed. But they still remained disobedient,

until Noah had accomplished all God had commanded of him, when the flood swept the wicked nations from the earth and Noah rode triumphant over the waves, preserving the seed; through which wise arrangement the spirits of the inhabitants of the old world have had access to temporal bodies again, and through the new dispensation and the noble provisions which Christ has made we might regain our heirship in the celestial courts above. Consequently, through this wise arrangement of God, through Noah, the seed being saved from the destruction of the deluge, Peter declares that the like figure whereunto even baptism doth also now save us, it having nothing to do with washing away our sins or filth of the flesh, but by answering a good conscience, by faith and repentance towards God. Being plunged beneath the liquid element reminds us of God's wise provisions, through Noah, in bringing us, or permitting us, to step into the form again, through which arrangement we had been brought to that happy hour that we had accepted the Saviour's plan of salvation—faith, repentance and baptism—and this latter ordinance required only to show to the world that we had accepted of Christ's plan of salvation. Baptism, no doubt, is only demanded of us to keep in remembrance God's goodness to His people for their happy deliverance from an eternal death, by His arrangement with Noah, the same that He demanded of the Jews to keep in remembrance the Passover when they were delivered from their bondage through Moses acting the same as Noah, in obeying God's command.

Now we understand, by the teaching of the Scripture, that the Saviour's mission and great work, which He came to do, was not fully accomplished at His crucifixion, for He promised the thief on the cross that He would meet

him that day in paradise; the same identical place that the Apostle Paul speaks of being transported to, whether in the body or out of the body he could not tell, but giving us to understand that he heard and saw things there of an extraordinary character, which was unlawful to tell the inhabitants of earth; but he gives us to understand that he had learned the stubborn fact that the spirit of man, or his reasoning powers, the carnal mind, unreconciled, was enmity itself against God. It was not subject to the law of God, neither indeed could be, that whilst remaining unregenerated, with all their original guilt, and former antipathy against their conquerors, were truly enemies to God and His laws, without accepting Christ's plan of reconstruction, which acknowledgment, through faith and repentance, would place them on a platform of salvation, and, by continuing in that obedient and humble condition, to the end of their natural lives, they would regain their heirship in the celestial courts above; but, if they wholly rejected His offered mercy, and continued in their evil works, that they were truly destined to a second death; that their prison life here, on the earth, had availed them nothing, that they would have to stand their chance in another prison during the event of the millennium, when Christ should reign on the earth 1,000 years.

Thus we find, whilst Christ's body was consigned to the tomb, His spirit being freed from the flesh, or, in other words, as the Apostle Peter declares, being put to death in the flesh, but quickened by the spirit—by which, also, He went and preached to the spirits in prison. Now I wish it understood by all intelligent readers into whose hands this work may fall, that Michael, who had laid the plan for to reconstruct the disobedient angels who were

consigned to His charge as prisoners of war, that after subjecting them to the bonds of flesh, or in other words, to their temporal prisons here on the earth, the plan through which He had blotted out their original identity, that it became a matter of necessity for him to follow them through all the lanes and periods through which they had to pass, in order to reach them in the various forms and conditions through which they had passed, in order that He might show to them His never-dying love, and, if possible, induce them, through his deep mercies, to renounce their original leader, the devil, and accept salvation on the easy terms of the Gospel, and become an heir with Him, and all the redeemed, in the beautiful inheritance above.

We find that Christ's mission here, on the earth, was of two-fold character. The first, and greatest matter to achieve, was to offer those prisoners here, in the bonds of flesh, sufficient evidence of His character and person that His power was ample to save them by their acceptance of His plan—faith and repentance; and the next greatest object to arrive at was to alleviate the sufferings of the oppressed, and earth's unfortunate, and to introduce a system of life, while in the flesh, that the spirit, or incarcerated prisoner, might become more fully developed, and more fully prepared, when stepping out of the prison-house, to enter on its great work of reform beyond the gloomy shores of death.

It appears from the Scriptures, that at the time that Michael made His appearance in the flesh, that the inhabitants of earth, physically, were in a deplorable condition; that nearly one-fourth of the inhabitants throughout the cities of Israel were invalids and cripples, no doubt being caused from their filthy and intemperate habits, and from

their frequent indulgences in those popular feasts, so common in those days, gorging their stomachs with undigestible loads; that it had very much impaired their intellects, blunted their minds, and rendered them quite unqualified to receive such a remarkable change of religious sentiments as was then offered by Jesus Christ. Notwithstanding He made bare His miraculous powers in restoring all the disordered inhabitants of that portion of the country from their physical disabilities, and convinced thousands that he was working for their physical good by restoring the diseased of the land to health and activity, yet they wholly refused to accept of his moral teachings, from the fact that it did not give them the scope to carry out their diabolical principles—namely, malice, hatred, envy, avariciousness, murder, and revenge—as what the Mosaic law allowed them; and, further, when He informed them that no worship was accepted of His Father only through the true principles of love and holiness, and in doing good unto all men. This was so much averse to their dispositions and natures that they rejected His law entirely, and He, whilst vehemently urging upon them the necessity of reform, claiming to be the Son of God, and being sent forth to offer them salvation by faith and repentance, and also by accepting Him as a Saviour, and that this salvation depended on loving their enemies instead of giving them battle by force and arms, as was taught by Moses' law, all combined to increase their inveterate hatred against the supposed imposter, and they could only be satisfied in taking His life. They attempted to procure sufficient evidence against Him, in the various acts of His life, to justify them in the eyes of the law to take His life, and on various occasions they attempted to lay hands on Him, to bring Him as a criminal before the

Jewish magistrates, to offer their false testimony against Him to condemn Him, but He miraculously and very righteously escaped out of their hands. Yet daily He taught openly in their synagogues, until He had completely established His Christian government, and laid the foundation for a religious reform, when He gave Himself up into the hands of His enemies, having been betrayed by one of the twelve apostles whom He had chosen to be with Him in His affliction and to carry out His reconstruction laws after His departure from the earth.

It would be quite in order before proceeding further with the history of this remarkable personage, to give the reader an idea of the characters chosen by Christ to assist Him in establishing His church here on the earth; as we have given the reader to understand in the preceding pages of this work that Jesus Christ, who is claimed to be the Son of God, is no more nor less than Michael, the great archangel, who led the armies of God to victory when contending against the great red dragon, as described by St. John in the Twelfth Chapter of Revelation, and who was appointed or ordained by angels to enter upon this tedious mission of bringing about a reconciliation of the great dragon's angels, the sworn enemies of God and His peaceful laws.

This extraordinary revelation of Michael's appointment by angels you will find in the Third Chapter of Galatians, 18th, 19th and 20th verses, which read as follows:

"18. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

19. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

20. Now a mediator is not a mediator of one; but God is one."

Now we understand by the above quotation that there was a mediator ordained or appointed by angels to step in between two parties to adjust a matter of difference then existing between the same; and we find from the same quotation that God was one of the parties, and the opposing party to God and His laws was the party then to be reconciled to God; and, as we find in the Twelfth Chapter of Revelation, that Michael was the victorious general who defeated and conquered the great red dragon and his army, thus it is quite evident that he was also chosen and considered to be the best qualified to bring about a reconciliation of the enemies of God, and thus consummated the plan of reconstruction before the laws were established that now regulate our earth, which gave rise to the very singular passage of the Scripture that Christ was as a lamb slain before the foundation of the world. Now, as we have also stated, in the preceding pages of this work, that Michael had chosen twelve generals of the peace party to be with Him through the great rebellion in heaven, that He also chose the same twelve officers to be with Him through the whole period of time that was appointed for Him to bring those condemned prisoners to justice.

Thus, in the process of time, when all things were fully accomplished during the grand epoch of time intervening between the creation of man and the advent of the Messiah, Michael and the twelve grand officers before alluded to were called together before the eternal spirit, who informed them that the time had fully arrived to enter on their grand mission of mercy, who were to accompany Michael to the distant world where the

enemies of God, or the disobedient angels, were still reserved in chains of darkness awaiting the fulfillment of the promise which had been made to them in former ages, of a deliverer or a promised Messiah, who was to change or ameliorate their deplorable condition on the earth, and that they were also looking for the fulfillment of the promise made to them by one of the number then present, who in the past ages had visited the earth and entered a tenement of clay and been received by the inhabitants of earth as an extraordinary prophet—a messenger from God—and who, whilst sojourning there, was called Elijah, and who in his next visit to the earth was to be called Elias and stand as a witness and declare to the world that Jesus Christ was the Son of God; and thus being instructed by the All-wise Spirit in regard to His mission on the earth, gives us unmistakable evidence in His testimony, found in the New Testament, that while here in the body He remembered the charge and instruction given to Him by God, who had sent Him for a witness to testify to the world that by a certain sign which he had witnessed that Jesus Christ was the Son of God and the Saviour and Light of the world.

Therefore, before the twelve grand officers were dispatched by the All-wise Spirit on their grand mission to the earth, they were informed that their mission would be to assist Michael, the grand chief of the armies of God, to establish a spiritual kingdom on the earth, and they, necessarily, in order to achieve this grand victory of a religious reform, would have to take a part with the dragon's disgraceful subjects, in the dark prisons of clay, and through which incarcerated condition, they, like all of the inhabitants of earth, would lose all traces of their former existence, and that Michael, also, taking on the

form, would not be recognized by them as their original general, but Michael, while in the flesh on the earth, would remember all the plans consummated by the wise council in the court of heaven, and the instructions of His Father in regard to His course of doings on the earth. Therefore the All-wise Spirit consigns to his (Michael's) care those twelve officers, and the steps necessary to be taken while on the earth, to break down and destroy the iron grasp and fiendish power, which Satan held over the inhabitants of earth, and bring his disgraceful kingdom to an end. Thus the All-wise Spirit addresses that noble spirit, the once messenger of earth, the renowned spirit of Elijah, the prophet of God: "In your next visit to the earth, you will have but one mission to fulfill, and you, like the balance of the missionaries I send with you, will lose your original identity. But in order that you may stand as a witness, to testify to the inhabitants of earth, that Michael, while clothed in flesh, is the Son of God, therefore, whilst you are on the earth, in the bonds of flesh, your mission will be to baptise unto repentance, the nation of the Jews, which shall be the end and fulfillment of the Mosaic law. And thus, to fulfill all righteousness, Michael will come, as others, to your baptism, whom you will not know. But now," says the All-wise Spirit, "I will touch your memory, and this knowledge shall not pass from you, even whilst in your earthly garb, that when an individual comes to your baptism, and, after the formal ceremonies are past, you shall see the Spirit of God descending and lighting on him in the form of a dove, you may know and testify to the world that he is the Son of God, the Saviour of the world." John therefore saw and testified the same, and acknowledged that he remembered the one that sent him

and instructed him on this point, and his testimony was true. But the balance of the officers did not remember their original existence, and the office which they were to fill on the great stage of human reform. But Michael, it appears from his own testimony, while in the temporal form, remembered all that transpired before leaving His Father's court, and also remembered and perfectly recognized His twelve generals that were sent with Him, to assist Him in carrying out the great principles of reform. But it appears that it was necessary for Christ to appoint twelve officers on His staff, whilst consummating His plans, and establishing His reconstructive laws on the earth. Consequently, as one of His original generals was appointed to another work, and to stand as a witness before the Jews, to testify that Jesus Christ was the promised Messiah, whom they condemned and crucified, Christ, as a matter of necessity, had to choose or appoint one of the devil's subjects, to fill His ranks to the number of twelve, which gave rise to His remarks in the Sixth Chapter of John, 69th, 70th and 71st verses, which read thus:

"69. And we believe, and are sure that thou art that Christ, the Son of the living God.

70. Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71. He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve."

Also, the Seventeenth Chapter of same book, 5th, 6th, 12th and 14th verses, thus:

"5. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was

6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

12. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.

14. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world."

Thus we find from the Saviour's testimony that they were not of the demoniac party, except the one which was Judas, the child of Satan, who turned traitor and betrayed the innocent blood; yet he, no doubt, had been thoroughly convinced that Christ was the Son of the Living God. Yet he, being of the devil's party, was easily overcome by temptation, and his original principle predominating by the influence of his original master, the devil, he committed the rash deed which resulted in his own disgraceful death.

Now we come to notice more particularly the plan arranged and consummated by the wise counsel in the court of heaven of the suffering and death of the Son of God, which the Scripture informs us was planned before the foundation of the world, and Christ while here on the earth gave His apostles to understand that He had to suffer the death of the cross at the hands of His persecutors, and this was what He was sent into the world for; He informs them that as Moses lifted up in the serpent in the wilderness, so should the Son of Man be lifted up. The Scriptures clearly inform us that Jesus Christ was a second Adam, for as in Adam all die, even so in Christ all shall be made alive. Now let us notice the difference

between Christ and Adam. Adam, it appears, was made in the celestial garden of paradise, where the withering curse that God passed on the earth had never reached, and from this material Adam was formed by the plastic hand of his maker, God. Thus, no doubt, this noble structure stood in the presence of his Maker, lifeless and dead; no doubt he stood physically and anatomically the same as man in his perfect organism stands on the earth at the present time, with his veins and arterial apparatus complete. Now we learn in the second chapter of Genesis that God breathed into Adam's nostrils the breath of life, and Adam became a living soul. Thus it appears that Adam was vitalized by the breath of God: thus the spirit, or the breath of God, coursed through Adam's veins instead of blood; but by eating of the fruit on which rested a curse, blood took the place of the spirit, in which was the seeds of death, and this blighting curse passed upon all of Adam's progeny. Now, Christ, being born of the same material elements of death, necessarily had to meet the stubborn law of death with the balance of man. But we learn from the Scriptures that Christ had to step into Adam's position before the fall; and this we learn from the Apostle Peter, that Christ did really make this change. Using Peter's language: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the spirit: by which also He went and preached unto the spirits in prison."

Now it is quite evident from the above quotation, that Christ went and preached to disembodied spirits who were under some astringent law of confinement, being in prison. Their place of confinement we are not permitted to know; but it is evident from all the circumstances

connected with this extraordinary revelation, that those spirits were nowhere on the earth's surface; for it is evident that the thief on the cross, after his death, his spirit, when relieved from the temporal form, being unregenerated, was conveyed to the place of departed spirits, which the Saviour informs him that He would meet him in paradise, no doubt with all the departed spirits that had been in the form on the earth from Noah down to His crucifixion; and Peter tells us that He, being put to death in the flesh, but quickened, or, in our language, His body being lifeless and dead from the loss of blood, was quickened or revived by spirit essence—the breath of God—as Adam was first made alive, and with that body resting in the tomb He went that same day and preached the same Gospel to those spirits in prison that He had preached to the inhabitants of earth; and the Apostle Paul informs us that paradise is in some of the regions above which he describes as being in the third heaven.

Now we think the Scriptures give us sufficient evidence to warrant us in the belief that the spirit can be separated from the body, and yet the body live for a certain length of time, as in the case of the Apostle Paul. It is not to be expected that the Apostle was caught up to the third heaven bodily, for it is evident that if he had been transported, or, in his own language, "caught up into paradise," and had been instructed in all the proceedings of his after life, and there yet retaining his five natural senses, he most certainly would have remembered after returning to the earth, whether he had been instructed in those unspeakable words, which was unlawful to utter, whether in the body or out of it. For John, the revelator, declares that he was in the Spirit on the

Lord's day, where he received his instruction from those spiritual messengers, which it is noways likely that he could have been instructed in that grand spiritual work, while in his normal condition.

Thus we have reason to believe that Christ finished the work that He was sent to do, and had passed through all the lanes and periods of life and death, through which man had passed, and after he had called forth the spirit of Paul to paradise, where He had met the thief with the balance of those spirits who had been incarcerated in the temporal prison or the earthly tenement, twice here on the earth, and preached the same Gospel to them that He had preached to the antediluvian spirits, before He took the form, and the same Gospel also, that He preached to those in the form, and further ordaining Paul to preach to the Gentiles, the Gospel He had omitted to preach to them, in consequence of the prejudice existing between the Jews and Gentiles, that the Jews could find no reasonable fault to reject Him or His Gospel, in consequence of His mingling with the Gentiles. And thus, leaving no point uncared for, He passed back from paradise to the earth, having accomplished His mission to the spirits in paradise, and appeared before the Apostles in His celestial body, in order to strengthen their faith, and prove to them that the iron grasp of death was quite insufficient to hold Him, and all who believed in Him; that death was the only key to unlock the celestial gates of paradise, and let those prisoners go home to rest.

Now we think there is sufficient evidence presented to us in the Scripture, to prove to any intelligent mind that Christ did really take up His body, with all the essential properties and particles that had ever belonged to the same, (the blood only excepted) and the veins and arte-

ries, out of which had flowed all of the blood of the system, and the heart, being pierced by the Roman soldier, from which the blood even having oozed, the principles of eternal life filled the same avenues, as in Adam first; and in this condition, with the wounds still fresh and open, and plain to be seen by the Apostles, this appearance fully convinced the Apostles that they beheld a spirit instead of a tangible body, because all the necessary avenues to the house in which they were staying, were tightly closed, being fearful of the Jews. They did not conceive it possible that a physical body could enter the apartment where they were, in that condition, and under those circumstances. Christ, knowing their thoughts, informed them that a spirit had not flesh and bones, as they could see that He had, and told them to handle Him and satisfy themselves, that their minds might be forever at rest on that point. But Thomas, one of the twelve, being absent, having been informed by his brethren that they had seen the Lord, and under what circumstances they had seen Him, Thomas seriously doubted the truth of those things, and declared that no evidence would satisfy him but a real test of the matter; that he must feel as well as to see, and thrust his hand into the serious wound in His side that had been inflicted by the Roman soldier. The sound of his words had scarcely died in the distance, when his Master stood before him, under the same circumstances as above described. He presents the fearful wound, and tells Thomas to stretch forth his hand and thrust it into His side, if that would convince him, for He was about to leave the earth, and He wanted them to know of a truth, that He was Christ, the Son of God. After He had convinced them by many infallible proofs, both by eating food and

other visible signs, that He was not a spirit but did really possess the same identical body that was crucified and laid in the tomb, and after all things were fully accomplished that He came to do, He led them out as far as Bethany, and took His departure from them, after blessing them, and commanded them to continue in the grand work of Christian reform. He then arose majestically and gloriously from the dull stage of human life, upon which He had passed thirty-three years of gloom and sorrow, and after having given His life as a ransom to redeem a sinful world, He passed back to the courts of everlasting glory.

Now the question may be asked by thousands of inquiring minds whether or not the Saviour did really take His earthly body back to His Father's court, as the Scriptures remain silent on this important question. I can only give my ideas to the reader on this interesting subject. My candid opinion is that no part of the earth's surface was ever transported to the throne of God, neither, indeed, ever will be—being inconsistent with celestial law. It is evident, however, from the Scriptures, that He left the earth with His physical body, for we find in The Acts of the Apostles, First Chapter, 9th, 10th and 11th verses, the following:

"9. And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight.

10. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel;

11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

Now, we find from this extraordinary language that Christ, with the same body that He appeared before the apostles with, having flesh and bones, left the earth with the same and went upward, and by the promise of those two shining messengers who stood in the presence of the apostles as they were looking with astonishment upward in the direction which the Saviour had passed, promised them that the same Jesus they saw go up, in like manner would return to the earth again. Now this promise only corroborated what the Saviour had already promised them while he was yet with them, saying, "If I go away from you, I will come again and receive you to myself, that where I am ye may be also." Now the question, no doubt, arises with the reader that, if Christ did not take His body to the throne of God, where did He leave His body? It might be successfully argued that as a portion of His mission and great work, which His Father placed in His hands to do before coming home, was not wholly confined to the earth, because the matter to be adjusted with the thief on the cross, according to the promise of Christ in His dying moments—that that very same day he would be with Him in paradise—and this place, the Apostle Paul informs us, was in the third heaven; and this place, we have reason to believe, is where all spirits are called to after leaving the form. And the evidence is plain from the teachings of the Scriptures, that after Christ had met the thief with other spirits in paradise, that He came back to earth to take up His body and show to the world that His promises were sure and unfailing, proving to them that He had really taken up His body: and after making their faith complete, it is quite evident that He went back to paradise to complete His mission to the spirits there, where we are induced to

believe that He left His celestial or spiritualized body until He should return the second time to establish His covenant with the Jews—during the reign of peace of one thousand years—when He will appear in that same body, with the scars plain to be seen, which will be evidence to the Jews that they crucified the promised Messiah; and His second coming would be hailed with great joy by the Jews, when they would receive Him as the promised Messiah and worship the God of their fathers aright, in spirit and in truth.

Thus, eighteen hundred and thirty-nine years have already passed since the men of Galilee stood upon that sacred spot and gazed long and silently in the direction where their Lord and Master had passed in matchless power and glory through the trackless air amidst the sunbeams of immortal glory, surrounded by a convoy of shining angels and brilliant seraphs, who escorted the once humble Chief who was derided and scoffed at and His earthly tenement murdered and slain by the wicked Jews, but then clothed with power and majesty, glided swiftly back through the vast expanse of shining worlds to the eternal throne of God. But there is sufficient evidence contained in the Scriptures to satisfy any candid reader that Jesus Christ is to return back to the earth again and establish His everlasting covenant with the Jews, and the time is truly hid from man when this extraordinary event shall take place; but one thing is certain, that when all of the spirits that inhabited the temporal prison, or earthly body, during the period of time from Adam to Noah, has taken on the form again the second time, then the earth will be nearly depopulated again by some sweeping calamity that will be nearly as serious as the deluge, yet there will be a remnant

saved which will speed the progress of another world, or, in other words, for the speedy multiplication of other bodies in which the unreconciled spirits can have access to bodies again, during the reign of Christ a thousand years on the earth; but this change will not take place until the fullness of the Gentiles be fully come in, and at that period of time when the Gentile nation shall cease to exist. Then Christ will appear in person and establish His kingdom on the earth, and renew His covenant with the Jews, when His promise to the twelve apostles shall be fully realized; when they shall be permitted to sit on twelve thrones, judging the twelve tribes of Israel; when peace and harmony shall reign on the earth, and the spirit of war shall entirely cease to exist among men; when the weapons of warfare, that have been used for killing man, will be beat up into pruning-hooks and ploughshares to cultivate the soil, and the earth be densely populated again, until all the unreconciled spirits have been fully instructed by Jesus Christ in person, and when all those discarded angels have had the clear and full chance to be made acquainted with Christ's plan of reconstruction, and a full chance to accept of offered mercy. Then comes the final end of all sublunary things on the earth; then is gathered together all of those spirits that were brought to the earth to be punished in temporal prisons, preparatory for a reconciliation, and all, both good and bad, are transported back to the celestial courts of heaven, the identical place from which they were expelled, and after being permitted to enter their angelic bodies, out of which they were cast, then they are brought to judgment; after they have been made acquainted with all the circumstances connected with their disgraceful rebellion and defeat, their

expulsion and banishment to the earth, the rejection and crucifixion of their conqueror, Michael, and the never-dying love still extended to them by their brethren and He who gave His life a ransom for them.

And thus, by their acceptance of His plan of salvation, they are then permitted to take possession of that beautiful inheritance with all the redeemed at God's right hand; but those who still refused to be peaceful members of that beautiful realm would be forever and eternally rejected, and would have to receive their final sentence—depart, ye cursed, beyond the bounds of this eternal realm of God's great centre, into the uttermost bounds of space, or bottomless pit, with their original leader, the devil, when their chance for reform would be forever at an end, and thus pass into an eternal sleep.

Therefore, kind reader, permit me here to give you a fair warning, as the messenger of Jesus Christ, to carefully weigh the matter which herein is set forth for your consideration. I am not asking you to join any sect or creed, no written discipline, only the commandment found in the sacred book of books, and know for yourself that you must stand or fall; that death pays the penalty of the transgression of Adam; but you, with all fallen spirits, must yield obedience to Christ's peaceful laws—the only possible chance for canceling the fearful debt you owe to God for violating His laws before the foundation of the world.

We find, that according to the teachings of Jesus Christ, that all manner of sins shall be forgiven unto man; but the blasphemy against the Holy Ghost shall never be forgiven in this world nor in the world to come. It is not generally understood by those reading this declaration of Jesus Christ what this sin consisted of,

but I will, in a few brief words, attempt to give the reader some general ideas what this sin consists of. It is evident that all sins and violations of the physical laws, both that which can be said or done, in word or deed, will not follow the disembodied spirit to the bar of God for judgment, excepting a spiritual violation, under a perfect knowledge of the same. The heavy penalty of death entailed upon Adam and his progeny wipes out those physical violations, and have an end at the death of the body; but the sin or blasphemy against the Holy Ghost could not be forgiven in this world, neither in the world to come, because this sin amounted to a rejection of the plan offered by Jesus Christ for to redeem them from their original guilt, and violation of those laws for which they were expelled from the presence of God, and the sin which Michael promised to give his temporal body a sacrifice for before the foundation of the world. A man cannot commit this sin till he is made perfectly acquainted with the circumstances for which Jesus Christ came into the world, and being made fully acquainted with the real cause by which he became an enemy to God and his laws; and further, to know assuredly that Jesus Christ was the great Archangel Michael, who conquered their original leader, the devil, and brought him and his angels to the earth, whose angels ye are, and thus being made fully acquainted with these circumstances by the teachings of the Holy Ghost, and also knowing that it was for this cause for which the Son of God was slain, and then, after a complete knowledge of all this, prefer to serve our original leader, the devil. This sin has no forgiveness, neither in this world nor in the next world, or the world to come, which the Saviour speaks of, is the third and last chance for man's

redemption, or the reconciling of those fallen angels whom Michael came to save. It is the world that has been arranged by divine wisdom to give all those fallen angels who have been in the temporal prison twice, who have not, in either body, during the antediluvian reign, nor in the prison-house during this or the centre age—that the same identical spirits thus having been incarcerated twice, and not having been made fully acquainted with the Saviour's plan of reconstruction, would be handed over to the next world, or the third prison, which is called the millennial age, where they will be fully made acquainted with all the circumstances that brought them here, in cells on the earth, by the teachings of Jesus Christ, in person, during the thousand years of his peaceful reign on the earth.

Here permit me to say that all mankind that has lived on the earth and been made fully acquainted with the requirements that God demands of His creatures here, and have renounced their original leader, the devil, and endorsed Christ's plan of salvation and become fully reconciled to God, that when this temporal prison is dissolved the sanctified and immortal spirit bursts through its tenement of clay and stands fully resurrected and redeemed and is ushered into the presence of those shining messengers from the courts of glory, who hail their new-born brother fully redeemed from their original guilt and sin and strike into the chant of praise with the redeemed and blood-washed throng which the peaceful angels could not sing, but sound the chorus of love and reunion with their once fallen brethren, but then fully redeemed through the death and suffering of their elder brother, Jesus Christ, and then fully prepared to range with them throughout the vast expanse of shining worlds,

where the chilling winds of death, pain and sorrow were never known.

Thus we find that all other sins and blasphemies and acts of the creature will be forgiven or canceled at the death of the body. But they who wholly reject Christ's reconstructive law and endorse or prefer the paths of sin and wickedness, and willingly and willfully remain in the broad track which leads to endless woe, and preferring this downward course—spreading misery and devastation in their cruel track; knowing at the same time that this track led directly to the chambers of death—this accursed spirit is not fit for the kingdom of God nor the society of angels, but is a child of hell, naturally and willingly, and is given over to the devil, or, in other words, is a real and willing subject of the devil, and all the God-like principles and elevated systems of reform—goodness, mercy, long forbearance, love to God and man—which were taught by Jesus Christ on the earth, by them are rejected; and to those accursed, unreconcilable and demoniac spirits there is no forgiveness, neither in this world nor the world to come.

It would, no doubt, here be in order to draw a dividing line between the sins that hath forgiveness and the unpardonable sin. We find that, according to the Scripture, no self-murderer hath eternal life abiding in him; and again, all liars, idolaters, whoremongers and murderers have their part in the lake of fire, which is the second death. Now it is quite evident that a man who has murder in his heart has not changed from his original guilt and sin; if he had, the spirit of Christ would teach him that this rash act did not belong to a child of God—that when he consented in his mind to commit that rash and horrid deed, that he had yielded to the spirit of the power

of darkness and their life and death in their earthly prisons had availed them nothing; that they were remanded or conveyed to the place where Christ promised to meet the thief awaiting the event of another temporal prison in the world to come, where there would be another chance for them to reform, and the circumstances that would accompany that life by the teaching of Christ and the apostles that they would be induced to believe and accept of offered mercy, so that under that belief and acceptance, that at the death of that body all former sins, with the exception of the unpardonable sin before alluded to, would be canceled at the death of the body, and that prison, or temporal body, which is the last and final chance with those prisoners on the earth, that this physical prison, or body of sin and corruption, would be consumed—destroyed and burned with the earth and its contents—when the elements, saith the apostle, shall melt with fervent heat. But this period of time, when the earth shall be destroyed by fire, is not until the end of the peaceful reign of Christ on the earth—after the Jewish nation has been re-established on the earth and the murderers of Christ have been permitted to enter temporal bodies again and behold the fearful wounds they inflicted on their original conqueror and their spiritual deliverer, when they will yield obedience to His peaceful laws and be saved by His pardoning love.

Now, kind reader, I am soon to bid you farewell, hoping that you will carefully compare this brief work with the sacred volume of truth, and know for yourself that it is because of our original transgressions, which were committed before the world began, that brought the great Archangel Michael here on the earth, who was condemned and slain by His prisoners, whom He came

to save. And yet even this rash act, committed by the Jews, was wholly attributed to their ignorance by their dying Prince, who fervently prayed for His Father to forgive them, for they were ignorant of what they did. But we are informed that His murderers are at some period of time to look upon Him they have pierced; therefore the Apostle Paul informs us that there is to be a deliverer, who will come out of Zion, that will turn away the ungodliness of Jacob, and that all Israel should be saved, but that this salvation should not be till the fullness of the Gentiles be come in, and, after their fullness, then this, their deliverer, is to come. This deliverer, we find, is to be the one they crucified, who ascended into heaven, and, in like manner, was to return.

Now, the grand question to be solved, when is this remarkable change to be brought about? Christ has said that the day and hour no man knew when the Son of Man cometh; but the Apostle Paul informs us that it would be after the fullness of the Gentiles, or, in other words, at the commencement of the world to come, when all spirits have been in the prison twice, and at the commencement of the third and last world, when, according as the Saviour hath declared, many should come from all quarters of the earth and sit down with Abraham, Isaac and Jacob, in the kingdom of heaven; but the children of the kingdom would be thrust out.

Now it is evident that the kingdom here alluded to is the kingdom of Satan, or the devil and his angels—all of whom have been in temporal bodies twice before, and yet still having the offer of mercy extended to them they wholly reject all offers of peace, and prefer the galling chains of sin and Satan, it more fully agreeing with their natural and innate dispositions—and are those that are

given over to hardness of heart and reprobate mind, to believe a lie, that they might be damned. These are the members of the kingdom that will be thrust out, and which are reserved to everlasting banishment, from the presence of God and his holy angels But we learn from Christ's teaching, that after his earthly mission is closed on the earth, at the end of the millennium, that there is to be a separation, or a final division, which will be found in the Thirteenth Chapter of Matthew, from the 47th to the 50th verse; also, Thirteenth Chapter of Luke, 28th and 29th verses, also, the Eighth Chapter of Matthew, 11th and 12th verses. I would now ask the reader to turn to these passages of Scripture and read them carefully and without prejudice, and decide for himself whether or not there are two distinct parties spoken of by the Saviour which will be congregated together at some period in the event of time, and that one party will be accepted by Jesus Christ and the other party will be rejected because of their sins and iniquity, and that this rejected party were also subjects of a king whose evil and disgraceful acts debarred them from entering into Christ's peaceful kingdom. But the children of the kingdom to which the Saviour alludes, or, in other words, the unreconciled spirits yet holding to their master's (the devil's) principles, will be cast out: they that are found to be members of the other party, yet claiming to have lived up to the commandments—as in the days of Jude—had crawled into the church unawares, and at Christ's appearing the second time to establish His kingdom they cannot hide from Him the true principles of their minds—the wickedness retained in their hearts, their evil plottings, and treacherous and contemptible natures—all will be fully understood by the

Saviour when He comes the second time to establish His kingdom, the subjects, or members of which must be pure in heart, a perfect brotherhood, a band of Christians that are willing to do unto others as they would have others do unto them; and that all their false pleadings and excuses would do them no good in that day, as He had before declared unto them in the Scriptures, that many would say unto Him in that day, or in the event of time when He comes to make up His jewels, that "We have prophesied in Thy name, and in Thy name done many wonderful works." Then, says the Saviour, "Depart from Me, ye workers of iniquity; I know you not: when I was hungry, you fed Me not; naked, ye clothed Me not; sick and in prison, ye visited Me not." They, with winning smiles and smooth, soft voices, to cover up their treacherous and evil hearts, look up with astonishment: "Lord, don't you know how much we have done here on the earth to establish Thy kingdom—prophesied in Thy name, and in Thy name done many wonderful works? Don't you know how many goods we have given to feed the poor; how many times we have been on our knees too, in solemn prayer; attended church regularly; preached the Gospel every Sabbath, begging for money to extend Thy cause into heathen lands; charged very low salaries for our services; have prayed for the fatherless, the widows and orphans, and let our prayers extend all over the world to the oppressed; helped raise large armies to fight for liberty and freedom; urged our bold soldiers on through seas of blood and carnage; walked for miles over dead soldiers' bodies to slay our enemies, and, after those fearful battles were ended, asked you fervently to crown our living soldiers with victory, and slaughter our enemies without mercy?

These fearful risks we have run all for your sake, Lord, and are still willing to go on in the great work of man's redemption. It is true we had men in prison—numbers of them during the war—that we did not visit, but they were our enemies, the vagabond soldiers that ought to have been stripped. But when saw we Thee in prison and visited Thee not; naked, and clothed Thee not; hungry, and fed Thee not, did we not strip the rebel soldiers to cloth our honest soldiers with? All of this Lord we have done for Thy sake." "Then will I profess unto them," sayeth the Saviour, "Depart ye cursed, ye workers of iniquity, for I know you not; depart into everlasting fire, prepared for the devil and his angels, forasmuch as ye have done unto the least of these ye have done it unto me. Who set you up for a judge over your fellowmen? Why claimest thou to be a member of my peaceful kingdom without studying closely the spiritual guide that I left for your discipline? Can you find within my spiritual law where I recommended the spirit of war and contention, and the killing or slaughtering of your fellowbeings without justice or mercy? Did I not say to the world that he that took the sword should perish by the sword? For this same spirit you were condemned in the court of heaven, and for this same spirit you were disembodied and brought to the earth, to be placed in temporal bodies of clay, in order, through the bonds of flesh, we might make you fit subjects for the peaceful kingdom of heaven. You being the subjects of Satan's kingdom possessed the spirit of war and contended against the peaceful saints of God, headed by your leader, the devil, who was then a tyrannical king, an arch-traitor, a furious demon of war; fought furiously in the celestial court to subjugate the peaceful ranks of heaven, but was

cast out and placed in my charge as prisoners of war; but instead of casting you off forever I made provisions for you, through these bonds of flesh, to reconcile you, and harmonize you with the peaceful law of this kingdom; and eighteen hundred years ago I left my Father's kingdom and came down here to make provisions for your reconstruction, and to strive to make you fit subjects for my peaceful kingdom, but found you yet possessed of your original disposition, full of strife and contention, and I labored hard, while you permitted me to live, to destroy the chain of evil that the devil had thrown around you; showed you the wretched end of those that carried out their original principles and listened to the winning voice of their original master, the devil, and strove to make them good citizens and peaceful members of my kingdom, for which teaching and good principles I was forcibly taken before Pilate, and condemned because of my sentiments, and was treated as a murderer, sentenced to die the death of the cross, and was murdered without a fault. But I laid not this crime to their charge, and overlooked all of their base insults, and prayed for my Father to forgive them this fault, and lay not the same to their charge, but left to them my pardon and my forgiveness, in my spiritual law, and told them how to live and regulate their lives by the Gospel rule which has been left with you for eighteen hundred years to peruse, that you might be fit subjects for my peaceful kingdom at my coming, and now you come to me, the same as before, without a change of sentiment, and seek admission into this kingdom, without signs of repentance. Your evil natures cannot be hid from me. We allow no one to enter this kingdom without renouncing the principles of their father's (the devil's)

kingdom, for they, being his subjects, yet are still in their sins. The spirit of war yet pervading and being uppermost in their minds they would remain subjects of the carnal kingdom, and could not possibly be admitted into my kingdom, for the subjects of my kingdom are holy men—men possessing god-like principles. Those that will work for each other's interest; those that will work for the mutual enjoyment of all their brethren—a perfect brotherhood where no one dare to molest or interrupt the bonds of perpetual peace; therefore the children of the kingdom shall be cast out."

Thus we find that when Christ shall reappear to establish His kingdom, that it will be a similar type of His Father's kingdom—a kingdom of heaven, or a type of the kingdom above. And this kingdom, which will be made up out of the subjects of another kingdom, who were once evil subjects, or subjects once belonging to Satan's kingdom, but cleansed through the principles of Christ's peaceful law, leaving the galling chains of sin, seeing, or having pleasure, in traveling in the ways of wisdom and peace, hating the former course of their lives, and who were originally evil and sinners by nature, of which ample proofs can be found in the New Testament. One passage to which I will refer the reader, being Paul's Letter to the Ephesians, Second Chapter, from the 1st to the 10th verse, which read thus:

"1. And you hath He quickened, who were dead in trespasses and sins;

2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3. Among whom also we all had our conversation in

times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4. But God, who is rich in mercy, for His great love wherewith He loved us,

5. Even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved;)

6. And hath raised us up together, and made us sit together in heavenly places, in Christ Jesus:

7. That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us, through Christ Jesus.

8. For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God:

9. Not of works, lest any man should boast."

Thus we perceive, from the above quotation, that God, through Jesus Christ, made provisions to bring about a reconciliation of the devil's subjects. Their original leader, who was the prince of the power of the air, the spirit of which worketh in the children of disobedience, but through the plan devised and ordained by angels, in the hands of a mediator, and this mediator was to negotiate a peace between the angels of God and the subjects of Satan, who stood in relation to those fallen angels, as a king, a monarch, a tyrannical ruler, and held complete control over them, but through the bonds of the flesh, or prison life, a portion of them would become reconciled to Christ's peaceful law, which He then, being their leader, who, having renounced the works of the devil, and endorsed His peaceful law, became His subjects, both of the Jew, and also of the Gentile.

Thus we will quote the balance of the above-named chapter, to show that both Jew and Gentile have access

to that spiritual kingdom in the world to come, when the simple outward marks in the flesh, had nothing to do with spiritual reform, and would not be recognized as a mark of a Christian principle, but the simple meek and lowly disposition, of friendship and harmony, and love to God and His children, who were created through the principles of His laws, the first creation or the second formation, the Adamic descendants, or the formations established by the Lord God, in the Garden of Eden.

The balance of the chapter reads thus:

"10. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

11. Wherefore remember, that ye being in time past Gentiles in the flesh who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13. But now, in Christ Jesus, ye, who sometimes were afar off, are made nigh by the blood of Christ.

14. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15. Having abolished in His flesh the enmity, even the law of commandments contained in ordinances: for to make in Himself of twain one new man, so making peace;

16. And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby;

17. And came and preached peace to you which were afar off, and to them that were nigh.

18. For through Him we both have access by one spirit unto the Father.

19. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

20. And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone;

21. In whom all the building fitly framed together, groweth unto an holy temple in the Lord;

22. In whom ye also are builded together, for an habitation of God through the spirit."

Thus we learn in this remarkable chapter the marked difference between the two sets of inhabitants existing on the earth—the Adamic descendants and the sons of God, or the first created intelligences on the earth, the Gentile world—who, through the provisions of Jesus Christ, in the agency of Paul unfolding the great plan of salvation to them through the Gospel, became a part of the same body with the Adamic descendants which He formed in the Garden of Eden, that all who would accept His plan of salvation would be saved; or, in other words, that those of the Gentiles that accepted His peaceful law when relieved from prison life, or, throwing off this form, were resurrected and established in the peaceful kingdom of God without having to go through the process of a regeneration in the world to come, which the Adamic descendants would have to go through, having rejected their Sovereign Lord when He had made the circumstances so plain to them of His miraculous power and goodness through all the course of incarnate life, and

then rejecting Him and putting Him to death. They would be remanded over to the next world, where He would re-establish His kingdom in full spiritual power; when the Jews would be reincarnated, or born again, before they could enter into the kingdom of heaven, having rejected the same in this world.

Thus we find, according as Christ hath declared, that all, even in the world to come, would not be fully prepared to become members of His peaceful ranks, but, like the self-consecrated Pharisee, would approach Christ in that world desiring to become members of Christ's kingdom, taking with them a part of their original principles, and vehemently argue the case with Christ, but He, understanding their evil natures, rejects them entirely, and are not admitted into the ranks of the saints, and being cast out into utter darkness, being the children or the subjects of the devil's kingdom, outside of the pale of Christian or spiritual light—called by Christ outer darkness—where, having been defeated of entering with their base corruption into Christ's kingdom, they would wail and gnash their teeth, knowing that the end of their cursed career would be eternal death at the end of the thousand years, when the earth would be destroyed by fire, and their evil works burned up. But it appears from Paul's understanding of the salvation that is offered by Jesus Christ to the devil's subjects, that all spirits of that party coming into prison-life, through Israel's descendants, would be saved, or comply with the requirements of Christ to become His subjects, or members of His peaceful kingdom.

In Paul's Letter to the Romans, Eleventh Chapter, which I will quote, and comment on at some length, and in this chapter all who read the same may easily see the

marked distinction between the Jew and the Gentile, or first and second creation, and further see and understand Paul's faith of the re-incarnation of the Jews. Paul commences the chapter in this remarkable style:

"1. I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2. God hath not cast away his people which he foreknew."

It would be proper, no doubt, here to mention that God, who knew all things, when the devil and his angels were expelled from his holy presence, after the furious contest, foreknew and foresaw all those that would be redeemed through prison-life; and the apostle, understanding this matter more fully, gives us to understand that God had not cast away the descendants of Israel, notwithstanding they had rejected their deliverer in that form or term of prison-life, because of unbelief; but they would endorse him when they were regenerated or re-incarnated. The apostle thus continues:

"Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3. Lord, they have killed Thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4. But what saith the answer of God unto him? I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal.

5. Even so then at this present time also there is a remnant according to the election of grace."

It may here be understood that the apostle, in this declaration that the salvation which he speaks of has its bearing directly to the next world, knowing that they

had rejected the mediator, whom He had sent, and if in this prison-life only they had a chance for salvation their stumbling would have amounted to an eternal fall. But God had reserved a sufficient number of agents on the earth to assist in carrying out the great plan of re-incarnation, so that through these agents they would be induced, in the next world, to accept the great plan laid by the mediator, which would extend to a final salvation. Thus the apostle continues:

"6. And, if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

7. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded,

8. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear); unto this day;

9. And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them:

10. Let their eyes be darkened, that they may not see, and bow down their back always.

11. I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

12. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?

13. For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14. If by any means I may provoke to emulation them which are my flesh, and might save some of them.

15. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

Now the attention of all readers is called to the above quotation, that they may see if the apostle does not positively speak of another chance for the Jews after they have departed this life. The Israelites, of whom Paul was speaking, in that age, have long since slumbered beneath the sod, and nearly all died in unbelief; consequently, if the present theology be correct, that is, if any individual dies out of belief in Christ, that hope can never reach them. And what does the apostle say in the above named chapter, 15th verse, namely: "For if the casting away of them be the reconciling of the world, what shall the recovery of them be but life from the dead?" Now it can be successfully argued that the inhabitants that lived in the days of Paul are dead, and all the descendants of Israel before and after Paul's life are embodied in His remark, without distinction. Then, no doubt, you would ask me to give an explanation of the 14th verse of the same chapter, reading thus: "If by any means I might provoke to emulation them which are my flesh, and might save some of them." Again let me ask the reader to carefully consider what the word "save" means in this verse. Does it mean to be saved from a physical death? Surely not; both good and bad are subject to this law. Then the salvation spoken of in this verse reaches beyond this physical life. Then it must be argued that Paul intends to convey an idea to the world that he may by some means save a part of his kindred from a second death, or, in other words, that by

stimulating them to believe in the mediator that they might attain to a resurrection with the Gentile world, who through his agency and preaching had accepted the terms of salvation and would become first in the resurrection; but his brethren, who rejected the mediator, would have to be born again and become members of Christ's spiritual kingdom, which would be the receiving of them from the dead, but all he could provoke to believe would be saved from the second death. Thus Paul continues his spiritual course of reason, commencing at the 16th verse, same chapter, reading thus:

"16. For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches.

17. And if some of the branches be broken off, and thou, being a wild olive-tree, wert graffed in among them, and with them partakest of the root and fatness of the olive-tree;

18. Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19. Thou wilt say then, The branches were broken off, that I might be graffed in.

20. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear:

21. For if God spared not the natural branches, take heed lest he also spare not thee.

22. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

23. And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.

24. For if thou wert cut out of the olive-tree which is wild by nature, and wert graffed contrary to nature into a good olive-tree; how much more shall those, which be the natural branches, be graffed into their own olive-tree?

25. For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

It truly should appear to all who read the above quotation that there is another provision made for the Adamic descendants beyond this life, to bring them into the fold of God; for, according to Paul's argument in the above quotations, but very few of Adam's race have, or will accept of Jesus Christ as a Saviour or a mediator in this life, His plan being too humble and low, and His requisitions not agreeing with their exalted ideas of their manufactured Saviour, or their ideas of a temporal deliverer—a personage of pomp and splendor; a great war general; an earthly conqueror, and one that delighted in the shedding of blood and the slaying of nations: very similar to the God they worshipped; one whose wrath and anger could not be appeased only through the order of their sacrifices, who liked the smell of blood and burnt meat; such a God that had not respect to Cain's sacrifice—not having the smell of flesh and blood. This was the kind of a Saviour they looked for, and they had marked out the plan through which He was to come. Of course when He came, His first business would be to confer with their priests and with them lay out the plan for a temporal rule, and then they would show to the

nations that surrounded them, to whom they were paying tribute, that the scale would be changed, and all the nations of the earth would necessarily come to their great city to worship, and their city would become noted for sweet smelling sacrifices. But what were the first impressions made on their important and pompous minds at the announcement of the long-looked-for Saviour? Rumors came floating into Jerusalem from all quarters that the Saviour was born and that His birth had been proclaimed by angels. Now the excited Jews eagerly ask, "Where and how did He come? Did He come through their prescribed rule?" The proclamation by the angels was all right; but was the proclamation made to their red robed priests? Was He born in some of their grand palaces, and through a virgin of high birth? Oh, no! the proclamation was made to the lowest grades of human beings on the earth—to the filthy, dirty, shepherds on the hills adjacent to Bethlehem, and the mother and father were people of very humble birth; and what was more degrading than all the balance, was born in a horse stable, and in the manger at that; and the whole thing with the exalted Jews was worse than a farce—the surrounding nations, who had been jubilant on a high-born Saviour and a deliverer, who would make His mark among the nations of the earth—all flooding in upon their exalted minds, disputed the whole thing and treated the same as a farce and a consummate bore. But some of the circumstances accompanying His birth were worthy of note, and they concluded to watch His coming course of life, and when He arrived at the age that men were admitted into the priesthood was an event which they intended to watch with great interest, and, no doubt, if the Saviour, even at that late hour, had chosen eminent

men from the descendants of Aaron of the lineage of the ancient priests, and the wealthy nabobs of Jerusalem, they would have changed their ideas materially. But behold! to their chagrin and horrid contempt, He chose twelve men almost as low as the shepherds, through whom He was announced by angels at His birth. This brought down upon Him their everlasting hatred and contempt, and from that period the whole Jewish rabbies sought to destroy Him, and after He had finished His work upon the earth, and laid the foundation for His spiritual kingdom, and the regeneration of the Jews in the world to come, He gave Himself up into their hands, and was condemned and crucified without a fault. But we find that the same body they mangled and set at naught, was only changed by Divine power. Having lost His blood from the wounds they inflicted, His veins were filled with the spirit, as Adam first before the fall, and with the same body He will return to finish His work of bringing from the bondage of death those Jews, of which the Apostle Paul informs us, in the 15th verse before alluded to, that they, through the plan laid by Jesus Christ for the second birth or regeneration, would bring them into prison life again, being brought by divine power from their bondage or law of death, to a celestial life, and will dwell on the earth 1,000 years, in peace and harmony.

Now before leaving this part of the subject, let us consider what kind of men, in all ages of man's existence upon the earth, have been selected as temporal rulers, and considered to be the best qualified to lead and govern the nations of the earth, those who have been the best qualified to reign and to sanction laws, and to whom the world pays homage. We learn from the Bible history,

that in the early stages of man, some of the most important leaders, were men believing in a Supreme Being, a God whose power was wholly unlimited, and who called into being all things by the word of His power; also who had specially called certain individuals into existence for special purposes, with whom God had special dealings, communicating His will to them in very many mysterious forms. Those individuals, we are informed, were men of superior minds, and capable of attracting the attention of all about them. It appears that most of those eminent men of antiquity were ambitious, proud, and with predominating principles to rule. All intelligences, it appears, high or low, possessed innate principles of worship, and almost all, believing in a Supreme Being, worshipped the unknown God. This they did through emblems, figures, images, and things that were tangible and adapted to their senses, through which they approached a Deity; and all nations, without exception, it appears, were grasping after wealth in some form, whatever the circulating currency or items of exchange might be.

Thus in the very early stages of man, the spirit of war and conquest appeared to be the ruling fashion, and thus commenced the manufacture of the formidable weapons of death—the sword, the spear, the battle-axe and the javelin—and with these weapons they would band themselves together, and make fearful havoc with their neighbors and the surrounding tribes. Retaliation was the order of the day, and for many years those ancient countries were infested with those bands of murderers and robbers. In that day and age of the world, muscular power had the advantage. The largest and most ambitious men were hunted up, and selected to lead their armies. Thus in the event of time, men began to call

upon the Supreme Being for assistance in fighting their battles. Thus it appears in the days of King Saul, that his subjects were constantly annoyed by a warlike people, who were headed by a giant of remarkable size and strength, whom all the nations of the surrounding country stood in fear of. No one was able to meet him in single combat. So thoroughly was he guarded by a coat of mail, that the weapons of that day were entirely insufficient to harm him. This giant, whose name was Goliath, with his powerful army, made his appearance before King Saul, ready for battle. This powerful prince challenges King Saul to send him out a man that would dare meet him single-handed. Saul had none in his nation that he knew of that would venture to meet him. Finally a young man, a shepherd, who was known to be a worshipper of the Living God, who was a powerful man with a sling, agreed to meet the giant. Refusing the king's armor, he went single-handed with his sling, claiming that God directed the whole movement. He smote the giant in the head and killed him, through which providential act the whole Philistine army was routed and slaughtered. This was the first marked demonstration of the interference of the God of battles. Thus this youngster, achieving such an extraordinary victory, became the subject of song. Saul's army and his subjects joining in the chant—"Saul has slain his thousands, but David his tens of thousands."

Thus the god of battles began to be invoked to lead men successfully against their enemies, and from the days of King David down to the present time, the God of nature has been approached by contemptible warlike demons, in human form, asking the All-wise God to assist them in slaying their fellow-beings by thousands,

without justice or mercy; and these very same wholesale murderers are men that are posted to the skies, and elected to the highest offices among the nations of the earth.

Now comes the momentous question, is the writer of this work justifiable in the sight of God—that God who has called him into being, the same unchangeable God who ruleth the armies above in peace—in asking that same God, through the agency of his pen, to change and condemn this false and diabolical system of worship, and to let all men see that their prayers, thus offered to the god of battles, instead of ascending to God, have penetrated the lowest depths of perdition, and their prayers were answered by their original leader, the devil, whose subjects they are, as Christ positively declared to the Jews, in the Eighth Chapter of John, that they claimed to be God's children, but he informs them that they were not, that they were of their father, the devil.

Now let me ask, with the spirit of meekness, assisted by the spirit of truth, backed up by the word of God, to cease to invoke the fiery demon or spirit of war to assist in killing fellow-beings, and lay aside the weapons of your carnal warfare, during these few coming years of perils and severe trials, the end of which may we hail with joy, the glorious jubilee of peace, when all nations of the earth will accept with delight the newborn day.

The above description of the kingdom of heaven—its location, its members, its officers; and the kingdom of Satan, his subjects, officers, etc., will be more fully explained and set forth on another page, when lifting the veil from the book of Revelation, whose contents has been resting under a seal for eighteen hundred years past.

It, no doubt, would be satisfactory to my readers herein to give the proper distinction between the Adamic descendants and the sons of God, or the inhabitants of the earth that were first created, as it is a conceded fact by nearly all Bible readers and believers that, at a certain period of time, all of the inhabitants were swept from the earth, by a deluge, excepting Noah's family, and that all the inhabitants that now dwell on the earth descended from Noah. Now I shall not attempt to dispute the Bible record respecting the deluge, and that the descendants of Adam were all swept from the earth, but Noah's family, as is stated in the Bible. But I shall dispute that all of the first created intelligences were destroyed. In this part of my work I will be as brief as possible. It is quite evident that not all of the inhabitants, that now dwell upon the earth, spring from one man and woman, as is generally conceded by all theologians, from the fact that the descendants of Noah, so far as his sons and daughters can be traced back, retain their physiological and anatomical organisms complete, without variation, or a shadow of change, only as to color or complexion of the cuticle, or texture of the skin, and that change is brought about by the climate in which their lots have been cast; but, throughout the lapse of nearly seven thousand years, an accustomed eye, and one closely observing the undeviating rule of God's law, that likeness begets likeness, can readily tell when coming into the society of Adam's race, or the mixed races that are found on many portions of the earth at this period of time. Would it not be the height of folly for an individual, in this day and age of the world, to set forth the idea that all of the grades of nations that are found on the earth at this period of time, are really the des-

cendants of old father Noah and his family. This would truly fasten a lie, or falsehood, on the imperative command of the All-wise Creator that every creature should bring forth after its own kind, and this undeviating principle in God's law will give me the full assurance here to assert that all of the grades of nations that are found on the earth, at this period of time, with the exception of Adam's race, was the result of the first creation, and that upon the earth's surface, where there was vegetation to sustain human life, there He calls into being that class of inhabitants wholly adapted to the climate where they were created. Now could it be successfully argued that a full-blooded African could possibly originate or spring from the blood of a native American, or a full-blooded Chinaman be found among the wool-heads of Africa, and be the legitimate descendants of that nation? This, truly, is not possible, as it would be a violation of God's law, consequently, before proceeding further with this part of my history, it becomes a matter of expediency for me to harmonize a few passages of Scripture that are found recorded in the Bible, that have been entirely overlooked by the worshipping creeds of earth. And thus, in order to unveil the mystery that appears to have been overlooked by all established faiths, in the latter part of the 18th century, of the Christian religion, we will, necessarily, have to commence at the beginning of the creation as found in the First Chapter of Genesis to correct this gross error. Thus, in the beginning, God created the heaven and the earth, and the earth was without form, and void, and darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters. Now, what are we to understand by the beginning? This question, no doubt, embodies a greater range of thought

than is found elsewhere in the range of the history of the Bible, and, in order to answer this question satisfactorily to my readers, I will necessarily have to call to aid some of my ancient brethren who moved for many years in the immediate society of Him who called into being our first grandparents in the celestial garden of paradise. The first individual that we will summon to our aid is that important man of God that has been an important agent and immediately associated with the affairs of the Most High through the various ages of man's existence on the earth. In the first place we find him figuring in the days of the ancient kings and prophets; holding direct control over the earth and the elements; who had the power to open and to shut the heavens, and to call down celestial fire. Holding within his noted mantle the emblem of power; and after having finished his mission, as an agent on the earth, in the hands of the Most High, consigned his noted mantle into the possession of his famous comrade, Elisha, to hold and use as a figure in his second term of prison-life on the earth, where they, with other celestial agents, were to lay the foundation for a spiritual kingdom in the world to come. This important agent, in his second term of prison-life on the earth, in the noted organism of John the Baptist, comes to my aid in answering the very important question as found above, namely, what is understood by the beginning? Thus we find in the first chapter of his Gospel, commencing at the first of the chapter, the very singular code of ideas—in the Beginning was the Word and the Word was with God, and the Word was God, and the same was in the Beginning with God. All things were made by Him, and without Him was not anything made that was made.

By order of God's blighting curse we find
Dread tempest hung in blackness over the earth;
But through the blighting curse we find
It was to groan beneath the withering curse.
Thus lightning flashed and thunders rent the sky,
And oceans fell upon this melted mass;
Thus steam and vapor did ascend on high,
And all those oceans to the poles did pass.
Thus resting on this rolling melted ball,
From north to south their pressure was untold—
Which raised a chain of hills around them all,
Which did those oceans to their centres hold.
Another chain of hills was seen to rise,
And belting the whole earth beneath the sun
That stood between the valleys that did lay
Between the Gentiles and old Adam's sons.
Thus, on the borders of this southern plain,
The God of Nature did all things create:
One law called forth all high and low the same,
And of one blood all grades that breathed were made.
When seventy thousand years had passed and gone,
And nations spread over all the land of Nod—
Then Michael through the flesh did lay the plan
Who was to stand the matchless Son of God.
Thus in the garden, on the mountain side,
Near by the borders of the Northern Sea:
Where Michael formed old Adam and his bride,
Who through their seed he thus a Son should be.
Thus, through this pair, His wondrous plan was laid,
Which none but He of love divine dare lay—
That through their seed Himself was to be slain;
When born a Son his brothers should Him slay.
This was not force with them, but rather choice,
When they had thus the Lord of Glory slain—
As was poor Joseph sold through wisdom's laws,
That he through friendship should his brothers gain.
Thus God unseen does rule the sons of earth;
That through His scourgings, with their toils and pains:
And through His death extends the second birth—
That they with angels might in glory reign.
Thus through His death He bursts death's fearful bonds,
That held the sleeping spirits in the graves,
And made them heirs with Him in Canaan's land—
Beyond the borders of life's stormy sea.
Thus all the sons of earth can plainly see
How stood the earth before old Noah's flood;
That in old Eden's land, near to the sea,
When Cain was banished to the land of Nod.

The Gentile lands were thus beyond the hills
That rolled beneath the tropic-shining sun;
Where Cain did know his wife, and city built
Within the borders of old Afric's sons.
Thus powerful nations dwelt throughout this land,
Safe from the waters of old Noah's flood,
Which swept the valleys of the northern lands—
From hill to hill did rest this mighty flood.
When Noah, in the ark, was drifted o'er—
As we in Scripture learn—near Egypt's plain:
There, on this mountain, high his ark was bore,
Where he did land his wondrous living train.
Thus, on this plain, as we do understand,
Where Cain was banished to the land of Nod,
Old Noah there his life anew began
To mingle with the sons of God.

Thus we find a very striking resemblance between St. John's description of the first creation and the beginning, with that found in the First Chapter of Genesis, both descriptions harmonizing with each other, and also harmonizing with the description found in the fore part of this second revelation, that before the establishment of the organic laws, that the earth was void and without form, resting in the chambers of space, unorganized; when darkness was upon the face of the deep, and God moved upon the face of the waters; or, in other words, when those magnetic centers were laid, and the organic laws established, chaos obeyed those laws according to natural principles, and a million glittering worlds sprang into life.

Dropping from the description given by Moses, in the First Chapter of Genesis, as to God's wisdom and power in arranging crude matter into animate and inanimate substances, we now come to notice more closely the condition of the first creation of man. We find no difference in Moses' description of the Supreme Being bringing man on the stage of human life, and that of all the balance of animated substances, only they were made in

the image and after the likeness of Him who called them into being, and further it appears, that He places them at the head of all the animate and inanimate substances that were created before them, and upon which substances they were commanded to subsist, and upon which substances they did subsist, for the space of 70,000 years, before the second formation by the Lord God, in the celestial garden of Eden. Therefore, inasmuch as the writer has taken in hand to unveil some of the mysteries contained in the New Testament Scriptures, it will become necessary for him also to harmonize some of the disputed discrepancies between the New and the Old Testament Scriptures. It is a conceded fact, by nearly all theologians, that the Scriptures do not set forth the idea that intelligences existed on the earth before the Lord God called into being Adam and Eve, in the celestial Garden of Eden. But now let us analyze or unveil this mystified matter of the creation, as is found in the First and Second Chapters of Genesis. Let it be understood by all reading the First Chapter of Genesis, that the name of the Lord is not found in the chapter, and that man is identical with all animated substances, that were created on the earth—fish, birds, beasts, and creeping things—all alike, were called into being by the same creative law, and the same command from the same Creator that each created organism should bring forth after his own kind, and all these were commanded to multiply and replenish the earth; and thus the reader can plainly see that male and female of every kind, from the lowest grade of creeping things up to man, the highest, was called into being on the earth, where there was vegetation to sustain the same. Thus for seventy thousand years, as above mentioned, the imperative command of God

was fully obeyed, and at the period of time when the Lord God formed Adam and Eve, in the Garden of Eden, the earth's surface was densely populated. Now as this work is destined to fall into the hands of skeptics, as well as those seeking for truth, it becomes a matter of expediency for the author to give the reader to understand the design and stubborn necessity of bringing two sets of inhabitants on the earth. As it has already been set forth in this work that two billion million of angels were overpowered by the angels of Michael, who were brought to the earth and consigned to fleshy prisons, or chains of darkness, as described in the Testament, and reserved to judgment, and that the great archangel Michael, after the battle, had laid this plan for their reconciliation, it may be further understood that His twelve officers who aided Him in the battle, were appointed by Him to be instrumental in bringing about a reconciliation of their fallen brethren, and the present writer being one of those delegated agents, and into whose charge the veiling and unveiling of the New Testament Scriptures has been consigned, he will here mention that he has been intimately connected and personally associated with his fallen brethren, during their whole term of prison life upon the earth, being 76,000 years, and during which time he has occupied eleven temporal organisms, and that many times he has reported back to the obedient party in the celestial court, the progress of a reconciliation, and it was not until 1876 years ago, that Michael, their conqueror, could venture to offer to His prisoners His conciliatory measures of peace. Therefore, after they had passed through a succession of temporal prisons, during the lapse of 70,000 years, He visits His prisoners with His twelve chosen officers, and lays the foundation for a Christian reform,

over which established organization He left His Twelve Apostles to perpetuate His church organization, preparatory to the establishing of His kingdom in the world to come, the officers of which are again already on the earth, who will not fully understand their present mission on the earth, until the receiving of this work, the author of which has been first called upon to act, and to bring to light the hidden mysteries that have been kept a secret, and hid under the dark veil of flesh since the world began. Thus the reader can begin to realize the cause that brought about a second set of inhabitants upon the earth. After the constituents of Lucifer had been exposed to a succession of degraded temporal prisons on the earth, in which bodies of corruption they had been forced to mingle and intermingle with the most revolting scenes of human misery that imagination could paint, exposed to pestilences, famines, earthquakes, scourges, sweeping epidemics, wars, commotions and starvation all combined, it planted within their natures a strong desire for peace, and only through which deplorable and degrading condition a reconciliation could ever have been effected. Thus the great archangel Michael, being in readiness to carry out His great plan of redemption and reconciliation, at the grand period of time above referred to, He arranges, by divine power, the noted garden eastward in Eden, where He, the prince of peace, the wonderful counselor, the great lawgiver, who, in the Second Chapter of Genesis, is called the Lord God, who, having received all power in this beautiful garden, singly and alone formed out of the material of that garden, a human organism, in which He infuses the principles of a perpetuated life, by breathing into his nostrils His own breath, and the man became a living soul. Now it appears from the descrip-

tion and location of the garden, that it was in a rather isolated spot, entirely away from the haunts of the Gentile nations, or the inhabitants of the first creation. Thus says the Lord to His new-made man—"This garden was arranged here for your pleasure and happiness, and you are surrounded by a quantity of celestial fruits, agreeing with the spirit essence of perpetuated life, that now courses in your veins, and of the fruit of these trees thou mayest freely eat. But the tree that stands in the center of this garden, is resting under a curse, like the fruits growing on the trees outside of this garden, and Adam, if you should eat of the fruit of this tree, the spirit which now courses in your veins will necessarily give place to that curse, for flesh and blood cannot dwell within this celestial border, and the day thou eatest thereof, thou shall surely die." The question no doubt will arise in the minds of those reading this work, "What was the design of the Lord God in calling into being a second grade of human beings, when millions of the first created intelligences were dwelling on all quarters of the earth?" Here I will answer that the Gentile nations, in their wretched condition, were never educated up to the standard, so as to receive or be governed by any code of civil laws, and there in that beautiful garden, Adam and Eve, in the presence of their Creator, and surrounded by the beauties of nature, were truly inspired by the principles of harmony. Yet they, living there in comparative ignorance and simplicity, in the absence of the reception of the intelligences for which they were made, could partially appreciate their beautiful surroundings. Here let me impart an interesting idea unto all intelligences into whose hands this work may fall, that through the descendants of these noble parties, formed by the Lord God

in the Garden of Eden, that all the spirits expelled from the court with the great red dragon, who are not reconciled in the center age, are destined to be incarcerated, through the Adamic descendants, either in this world or in the world to come, for through the arrangement of this second formation, the laws of God are to be inforced, and a reconciliation is to be made of all that will accept of the mediator, and become harmonized with the principles of the established laws.

Thus Adam and Eve, being formed by divine power, and resting under divine law, could not become associated with the dragon's spirits, until after the prison doors were thrown open by the transgression of the divine law, and this transgression was brought about by the influence of Satan himself, who, in reasoning with Adam and Eve, tells them positively that they would not die by eating the earthly fruit. But it appears that he was designedly employed by his superior officer, Michael, to induce them to break the divine law, that through the physical death of that then celestial body, by a multiplication of the same through the transgression of the law, that in the event of time, through the opening of those prison doors, in Adam's descendants, life eternal could be extended to his disgraceful subjects, and through which wise provisions we, the inhabitants of the 18th century, are verging upon the eve of the great millennium of peace. Now the most important matter to be harmonized in this work as touching the design of Christ's mission on the earth, is to prove to the inhabitants that this provision was made before the world began, and that the sin for which Christ's blood was shed, was committed by the inhabitants of earth before man was created on the earth, and that the physical organism of man was only the prison-

house in which and through which those eternal spirits of the great red dragon were to become reconciled to the laws against which they fought, and for which transgression Christ was manifested in the flesh, and for which that body died, and through which death He might destroy him that had the power of death, that through which God-like act, as the Apostle Peter describes the same, that Christ once suffering the just for the unjust, that He might bring us to God, being put to death in the flesh but quickened by the spirit, by which he went and preached to the spirits in prison, and after having filled His mission on the earth, being crucified by those whom He came to save, they rejecting His offered mercy, He then gives them over to the buffetings of Satan, until He meets them in the world to come, when He calls the whole house of Israel again on the earth, through a second birth. But this event was not to be brought about until the fullness of the Gentiles be come in, at which time the nations would be closed out, and after this period all spirits that are born again, even those of the Gentile nations that have passed into the spirit land, cannot be born again or re-incarnated, only through Jewish organisms in the world to come. Now, as the time is near at hand, and the first vial of wrath is about to be poured out on the earth, which has its relative bearings on that portion of the inhabitants that bear the mark of the beast, I will make a few quotations from my former work, written on the Isle of Patmos.

Thus commences the First Chapter of the Book of St. John, written on the Isle of Patmos:

"1. The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass: and He sent and signified it by His angel unto His servant John:

2. Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

Thus we perceive, from the above quotation, that this revelation which was sent and signified by His angel did not intend to extend its true meaning to the inhabitants of earth till the commencement of his second prophecy, which will be more fully described in the latter part of this work. The 4th verse continues: "John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne." It must be remembered by all who read Revelation that when spirits are spoken of by the revelator that they are no more nor less than agents employed by the Lord God to assist him in bringing back to God the discarded angels which, by transgression, had fallen, and the spirits above alluded to, which were before the throne, had a special work to do that would never be forced to enter prison-life, but which were before the throne in the presence of Jesus Christ, and ready at Christ's call to go on any errand of mercy to the earth, to bear tidings to celestial officers, clothed in flesh, and will become important agents in the next world, when Christ returns the second time to the earth, as John describes in the 7th verse, which reads thus: "Behold, he cometh with clouds: and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."

Thus we find, according to the above passage, that they that crucified Him, that is the Jewish nation which

pierced and put Him to death, shall bewail because of Him because at that time they will learn from the scars they inflicted on Him when He returns back to the earth, and this evidence will be sufficient to bring their exalted natures humble as in the dust, when all of the tribes shall lament because of their former wickedness, and all Israel will be saved, because all will believe. Now I have not time or space to quote the balance of this chapter, but would ask the reader to turn to this chapter, and you will readily discover that all that John saw and described in this chapter does yet remain in the future, and has a direct reference to things that are to take place when Christ shall return again with those spirits and angels that will assist in the establishment of His kingdom, and this kingdom, we learn, is only to continue that length of time that will require the regeneration or bringing on to the earth, through the order of a birth, all of the descendants of the children of Israel, which, according to the length of time spoken of in the Scriptures, will be one thousand years; but before the auspicious period is brought about, or before the time that Christ shall return to the earth there is to be brought about the most serious devastation that has ever been witnessed on the earth since the days of the flood, and will become so serious in its character that but few of the nations of the earth will survive the fearful flames, and very many of them will become entirely extinct. Thus, during those fearful years many of the Jews will flee to Egypt, where the plagues will not be so severe, and when the end of all flesh shall be looked for, Jesus Christ, with a retinue of his shining messengers, to change the conditions of those that have survived those fearful years of the pouring out of the vials of wrath, and by divine

power He will change them that live at his coming in a moment, in the twinkling of an eye, and thus they will be caught up according to the declaration of the Scripture, and remain there until the fearful curse is taken from the earth, that was provided for by divine authority for the purpose of producing death upon all the material elements of earth, and at His appearing to make up His jewels He will take away this curse and the spirits that will return again to earth to meet their Sovereign Lord, and being born again through those lovely forms that have been changed in a moment by divine power, and thus in that celestial condition will finish up their third and last conditions of prison-life on the earth through the Adamic descendants. Now it is not possible for the writer in this brief work to give a full description of the extraordinary changes that have been realized on the earth's surface since God called into being the first inhabitants of earth during the seventy-six thousand years already passed. Neither would it be expedient to give in detail the rise and fall of the different nations that have graced or disgraced the world since the first creation of man on the earth. But it would be a source of satisfaction, no doubt, to my readers, to give a clearer or more perfect description of the land, or portion of the earth's surface to which the banished criminals of all nations were sent, also the modes and conditions of their lives up to the period of time that the Lord God made provisions for their re-incarnation in the land of their sojourning, through Adam and Eve, which I have briefly alluded to in a preceding page.

Now, in the first place, let us turn to the Second Chapter of Genesis, commencing at the 8th verse, reading thus :

"8. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

9. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold;

12. And the gold of that land is good: there is bdellium and the onyx-stone.

13. And the name of the second river is Gihon; the same is it that compasseth the whole land of Ethiopia.

14. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates."

This brief description of that land was given to us by Moses, between two and three thousand years after man was driven out of the garden; a long time after that land had been drenched by a flood, and no doubt every vestige of its surface had been covered up many fathoms deep by alluvial deposits; and the process through which Moses gained his information respecting this extraordinary commencement of Adam's race on the earth will, no doubt, forever remain a mystery to the world, but I shall not attempt to dispute its correctness, for I am fully satisfied that he wrote by impression, and from his personal observation, as an agent on the earth in former periods—the same as the writer's pen of this work is directed; but the briefness of his sketching leaves many

important items, from the creation to the deluge, entirely in the dark, of which intervening space of time and its noted changes I will herein give a brief description from personal observation.

The attention of the reader is firstly called to the description Moses gave of the Garden of Eden, its conditions and its surroundings. In the first place he informs us that this garden is eastward in Eden, and from which assertion we should infer that it was near to the east line or boundary of that province where it was located; but the amount of ground contained in this enclosure is not described, but we learn from Moses' description of the garden that there was an extraordinary fountain within its enclosure, which gave rise to four grand and important rivers; that immediately after it passed its borders, it branched off into four streams, running in opposite directions, and which rivers marked off, or bounded, several extensive and important ranges of country, that extended beyond the range of this beautiful garden. The name of the first river was Pison, which surrounded or encompassed the whole land of Havilah, where there was gold, and of a fine quality, besides abounding in some precious stones—bdellium and the onyx stone which Moses speaks of—which appears to have been understood and appreciated in that day, by the inhabitants.

And one of the other branches, it appears, was called Gihon, which surrounded the whole land of Ethiopia; the term which Moses here makes use of, would signify that the whole land or province of Havilah and Ethiopia was completely surrounded by water, consequently in arriving at a conclusion, we think that those two rivers flowed into lakes or bodies of water, that surrounded these ter-

ritories. We are also led to believe that they were no more nor less than islands, of some magnitude, inhabited by a race of people understanding the value of gold, and the worth and quality of diamonds and precious stones, etc., etc. Thus the reader must remember, in reading this description which Moses gives of that land, that it was not from personal observation in that form, and therefore we must conclude that he received it from tradition, or inspiration and remembrance, in his former visitation on the earth, from the fact that there was no portion of the earth that was then inhabited, neither in Asia, Europe or Africa. Neither has there been any place bearing that description since that period of time, as all those important divisions of the earth's surface have been thoroughly canvassed by eminent travelers and exploring parties, to search for this extraordinary spot—the noted garden—to make or prove this portion of Moses' history to the world to be true. But all have failed to discover it yet, and at that period of time this continent was unknown to any of the inhabitants of the other three-quarters of the globe. We find, also, according to the additional description Moses gives of that beautiful garden and its surroundings, that there were two other rivers of some magnitude flowing from this extraordinary fountain out of this garden, which ran in opposite directions, one flowing or watering the eastern tributaries or boundaries of that land, which was called Hiddekel, and skirting along the east of Assyria; and the fourth river was Euphrates. But he does not tell us what course this river flowed, after leaving this wonderful fountain head. Now what conclusion can we arrive at in reading this brief description Moses thus gives of this wonderful garden? It should be quite apparent to all reading the same that

this wonderful garden was located upon the highest prominence found in all of that land, and so completely guarded on every side from the natural conditions of its surroundings, that there was no entrance into the garden only from one point, and that was the opening out of which Adam and Eve were driven, after their transgression of their Maker's law, and after this that entrance was so thoroughly guarded, that no mortal could enter back and discover its wonderful conditions again. Now are we to treat this portion of the Bible history as a mere freak of fancy, or as pure speculation, or was there such an extraordinary garden, such a wonderful fountain, and the spot where the first parents of these powerful nations that now inhabit the earth, were first called into being. Whether Moses wrote this description from tradition, or by impression, personal observation, revelation, or spiritual diction, makes no particular difference to the present inhabitants of earth.

This earth was once a liquid ball of fire,
Way back in ages that are past and gone—
When Satan for base honor did aspire,
And led his furious host to battle on.

When Michael did the dragon overpower,
And crushed his demons in their cursed pride—
And hurled them from the court in that dread hour,
And would not let them in their forms abide.

The Father and His great eventful Son,
Not yet a Son, but he who was to be—
When through the bonds of flesh He had to come,
To set the dragon's captive spirits free.

Dark chaos hung in everlasting dread,
When Michael, with His Father's power of might—
Did speak the word and from their slumbering beds,
A million shining worlds sprang into life.

Thus in the court the council did agree,
When Satan with his angels were o'erthrown—
That Michael should be equal with the three,
The Father, Holy Spirit and the Son.

This mighty Prince then by them was ordained,
To save the fallen—them whom God foreknew,
He who in bonds of flesh was to be slain,
To bring them back to God in friendship true.

Thus Michael, being chief and sole supreme,
O'er all that He came forth to reconcile—
As Mediator, thus He stood between
His Father and the party thus beguiled.

His power was first made known upon the earth,
When cooling down this melted, burning mass—
And caused the same to groan beneath the curse
Of mountains, hills, and rolling oceans vast.

Thus from the surface of this rolling ball,
By power divine God did all things create;
Beasts, birds, insects, and nations, great and small,
Of all the lower grades man was to eat.

Accepting Adam whom the Lord had made,
And placed him in a garden that was pure—
Full seventy thousand years from the first grade,
And through whose sons he also should appear.

He thus did come, and through His mangled form,
He changed the curse that fell on Adam's sons;
He lost His blood, that Spirit might return,
And thus stepped back where Adam first begun.

Thus He, in prospect laid by law divine,
His noted kingdom in the world to come;
In which the Jewish nations, as we find,
Will constitute the great millennium.

The end of which will be the closing scene
Of all the dragon's angels on this shore;
And then pass back again from whence they came,
To meet their just rewards laid up in store.

Then read the Messenger, and learn the cause
Why you are bound in chains upon the earth;
That by the violation of God's laws,
That you must thus forego a second birth.

Then don't forget, when sailing from the shore,
To keep the star of Bethlehem in view;
The Messenger will guide you safely o'er,
To that blest mansion Christ prepared for you.

But it no doubt would be a great source of satisfaction to intelligences that now live, after the extraordinary changes that have come over the earth's surface since

that period of time, to understand more clearly the condition of the earth's surface, at that period of time when Adam and Eve were called into being. Thus it may be understood, by all who read this work, that this rolling ball upon which we now stand, was once a mass of liquid fire, and the condition of the elements at a certain period in the annals of time, became so thoroughly condensed and so heavily charged, that vast torrents of water fell from the heavens upon the surface of this melted mass of rolling matter, and the extraordinary effect that it produced upon the earth's surface may readily be seen. The vast bodies of water that had accumulated on the earth, were nearly all thrown from the center to the poles, and thus the melted mass of rolling matter, giving way to the pressure of water upon the poles, was forced back both from the north and the south poles, so that it formed a remarkably high prominence clear around both poles, which retained the greater portion of that vast body of water around the poles, and the great valleys intervening between these prominent ranges of mountains, were only watered from the internal avenues leading from these two great oceans. Thus we find that it was on one of these northern range of hills that divided the northern ocean from the great valley, extending to the south, and this extraordinary fountain, flowing out of the garden, was fed by this vast fountain or body of water, which laid much higher than the garden. Consequently the reader may readily perceive that the fountain-head was inexhaustible, and that the magnitude of the fountain was ample to supply four important rivers; and this remarkable garden surrounding this fountain was where the foundation was laid through the order of prison life, for the re-incarnation of those condemned prisoners, which has already

been described. Thus we find from the period of time that God created the first inhabitants on the earth, male and female, this condition of the earth's surface had been preserved, and we also learn at that period of time that at the center, or intermediate space between the two belts of mountains already described, and immediately under the equator, another belt of mountains encompassed the earth, which was the dividing line between the northern and southern hemispheres; and thus we learn from our guide, that those criminals who were banished from their nations, of the first creation in the southern hemisphere, were sent across this range of mountains, into the unexplored regions of the north. which land had become densely populated from the descendants of the first creation, who had kept up a continual warfare of robbing and plundering, until the second provision was made through Adam and Eve, to and through which condition was arranged by Michael, to ameliorate their deplorable condition, through the arrangement which had been made to produce or bring about a resurrection of the departed spirits from the dead.

Thus we find in this remarkable garden, where the blighting curse of God had never reached, around whose borders the beautiful trees of paradise were ever blooming, which had been preserved by divine power to bring about the chain of circumstances that has already been hinted at by Moses, and left till this period of time just preceding the millennium, that through the pen of the present writer, the inhabitants of earth may be more fully prepared to meet the fearful calamities soon to visit the earth, to bring about the third and last change in prison life, through the Adamic descendants. Thus we find that from the time Adam and Eve were driven out

of the garden, that all those condemned spirits had been born upon the earth, and passed through a succession of temporal forms, previous to which time Michael informs Noah of the provisions that had been made to bring about the end of all flesh on that part of the earth, by the order or means of a flood, and tells him to make preparations by erecting a substantial vessel, of that enormous capacity to save the seed of all the animals that had been called into being on that portion of the globe; and he thus being obedient to the command, the ark was arranged in order, and made strong to stand the surging of the waves, and filled with its live freight, Noah with seven other living mortals, all snugly closed in the ark. Noah with his wonderful craft was soon lifted from that high mountain, and conveyed by wind and current several thousand miles southeast, to the mountain where he unloaded his weary animals, that had been drifting out on the rolling deep one hundred and fifty days. But it must be remembered that the land from which the ark had drifted, remained the bed of an ocean several hundred years from the time that the water broke in upon them. Now it no doubt would be a source of satisfaction to my readers, to learn what my personal observation has been in the past ages, respecting the cause of the deluge, and from whence came this vast body of water, by which the ark was lifted from the mountain. I will now let my pen drift to that singular subject. In the first place we discover that the crust that had accumulated over the vast ocean of liquid fire, had become of considerable depth, and had already commenced its internal burnings upon combustible matter, that had already been accumulated from the effect of chemical combinations, that had been accumulating beneath the surface of the earth in all quar-

ters of the globe. Thus we find that at the period of time above alluded to, that this vast current of fire had nearly approached the borders of the northern ocean, and we discover at the time Noah entered into his ark, that the fire had burned through to the bed of the ocean, and the vast current of water rushing into this burning element of fire, can readily be imagined the extraordinary effect. The very first explosion of this combined and confined steam, burst asunder that vast chain of hills that intervened between the valley and the ocean, and opened up a mighty passage, through which this yawning ocean rushed, which raised the ark far above the towering hills of this beautiful land, and thus the water continued to flow also beneath the surface, amidst the fiery billows below, and a succession of eruptions following each other, until hundreds of deep beds of earth were thrown up, and its mountains of muck and mire was washed over this entire land, thus submerging far below its ponderous masses of floating earth, vast towns and cities, above which the present inhabitants are now living, after the lapse of several thousand years, verging to the era of a devastation which will be nearly as serious as the deluge. Thus we find that during the year of the deluge, that the earth was thrown out of its original condition, and a portion of the belt of mountains that encompassed the earth under the equator, was burst into fragments and entirely carried away by the force of steam, and now has become the bed of the Atlantic ocean. Thus we find that extraordinary changes have been realized upon old *terra firma* in all ages of man's existence upon its surface. Nations have arisen and fallen, vast empires hurled into the shades, and still the earth continues to roll, bearing on her mighty bosom the gathered rubbish and

bleaching relics of a hundred thousand rolling centuries.

The author is not a stranger to the fact that critics will smile, and say that this kind of logic will not stand the criticism of the scientific world. Surely, say you all, will not the same law hold good, as to alluvial deposits, in one case as in the other. If the earth was thrown up out of the beds of those lakes, and deposited over the land, as stated in this work, would not those deposits, or floating earth, be more natural to settle and fill up those beds than even to deposit its contents upon higher lands? The answer is this—those yawning mouths enlarged every hour as they opened up additional avenues, through which this vast ocean flowed, till the head became level with those lakes. Further, Mr. writer, there are other things which will knock your whitewash theory into the shade. You have already mentioned the native Indians, as having the marks of a pure blood, and of the first created intelligences, were not of Adam's descendants; and this continent being overflowed, from whence did they come? Here the answer will say that the deluge did not extend beyond the Rocky Mountains, only as the waters of the deluge passed around the southern slope of mountains, and beyond the southern point of Cape Horn, and gradually settled and became the beautiful waters of the Pacific Ocean; and the range or slope of land extending to the Pacific Ocean, from the Rocky Mountains, was inhabited by a powerful tribe of Judeans, who knew not of the remarkable doings going on east of that range of mountains. Thus they enjoyed their monotonous style of life, without interruption, from the time God called them into being until the period of the deluge. We also discover that on the east side of that range of mountains another remarkable

nation existed, entirely distinct from those on the west side. They were a nation that did not depend entirely on game or hunting for a living, but were, to some extent, cultivators of the soil, and were a peaceful and a friendly nation, entirely distinct from the Adamic descendants, yet they were nearly three times the size of their brethren on the other side of the mountains, and as the water from the ocean was gradually rising upon them the whole nation fled to the mountains, and thus being deprived of all sustenance, and driven to want and extreme necessity, eagerly sought on the other side of the mountains for food and raiment, and coming in contact with the inhabitants on that side of the mountains, forcibly advanced and committed rash acts upon that nation, to obtain food, that nothing else but hunger could have prompted them to have done; taking forcibly from them the game they had procured for their own use, and even some of those giants were driven to the extreme necessity of slaying some of the Indian tribes and eating them to satisfy their hunger. This brought down the vengeance and hatred of those tribes upon the intruders, which originated a serious warfare, and after the waters had passed off they were driven across the mountains and followed up and killed, until the giant nation became entirely extinct, which left the native Indians owners of the soil, and thus they were left to enjoy their peaceful range of life until they were aroused to an astonishing condition when they beheld a floating vessel, in full size, which to them appeared like a moving craft of life; and more intense was their astonishment when from the noble craft stepped a large multitude of pale-faces, who bent the knee upon their shore, and offered a prayer to the same God that they worshipped; but after those intruders had

peaceably obtained a strong foothold they proved to be far more formidable than the intruders across the great mountains of the west.

My readers, no doubt, would like to understand something more definite about the Garden of Eden, and its location and its present condition. The answer is this, that the garden or spot, where Michael, or the Lord God, formed Adam and Eve, is still in existence, but all its former magnificence is destroyed; the belt of rocks, the yawning chasm, from which flowed the wonderful fountain of water, is all plain to be seen; but the tree of life, the tree of knowledge, the celestial fruits, the fig-trees, together with all life and animation, are among the memories of the past. Yet the once sacred spot is still plain to be seen, and lays in a south-west direction from Behring's Straits, and is accessible to any traveler that may chance to go and see; but the surrounding hills of ice and snow would convince the traveler that since the days of tropical fruits and fig-trees the earth had rolled many leagues to the north.

Another important matter might here be hinted at, which question has been asked myriads of times—that is the sacrificing of animal life, or the offering-up of devotional prayers, through the very singular custom of shedding blood for the sacrifice of sins. This custom we find commenced with Adam's first children, and continued with much interest by all of Adam's descendants until the time that He, who formed Adam and Eve, took part with the same body of death. Thus it may be understood that when Michael called Adam into being He told Adam that He had then through him laid the foundation to redeem that portion of the world that, by transgression, were lost, and that he, so wonderfully and fearfully made,

possessing vital principles of a perpetuated life, but he, also, in the event of time, by transgression, would subject that beautiful form to the stubborn law of death; and that all of his progeny would also have to meet the same dismal fate, and that He, Michael himself, who, through Adam, had laid the foundation of prison-life, would take part with Adam's children, in the process of time, and become subject to the same stubborn law, and His body would be sacrificed by His brethren on the cross, and that death would be produced by the loss of His blood, yet He would possess the power to re-animate the same body with the vital principles of spirit-life, which he, Adam, then possessed, and that He, Michael, would possess the power to extend that life to all that would accept of the plan that He would make known to them at His coming; through which arrangements, and by which acceptance, He would forever relieve them from the bondage of death. Thus we find that this declaration was vaguely received, and its true meaning misunderstood by Adam; and thus he imparting this knowledge to his children, that it would be by the sacrificing and shedding of blood that would in the event of time bring to life those that were sleeping under the bondage of death, was that which led them to the sacrificing of animal life, and shedding of the blood of the same; which caused men to continue this heathen practice till further advised by the same Agent, who informs them that in sacrifices and burnt offerings His Father had no delight; that He was then ready to fulfill the promise that He made to their first parents in the Garden of Eden, that through the sacrificing of His blood on Calvary that they after death, through which sacrifice, should attain to a resurrection from the dead by a spiritual birth, or being born as be-

fore of spiritual parents, and after which, at a matured age, by accepting His spiritual law, would become members of His kingdom, and that all who would not comply with His law, and being held by the power of their original leader, the devil, and being children of his kingdom, would be thrust out into outer darkness where they would wail and gnash their teeth. Thus we can perceive that the extraordinary agent ordained by angels, empowered by God, and sent to the earth over six thousand years ago to redeem the fallen angels who were lost, has by no means abandoned His purposes, for from that period of time to the present He has followed us by His mercies and guardian care; and now we also find, after the elapse of 1840 years, from the time He was murdered by those He came to save, He hath made further provisions through important agents, that are now standing on the earth, to open up the way to bring about the third and last change extended to His prisoners on the earth. These agents, no doubt, will be fully advised of their work when the time comes for them to act; for the whole plan of regeneration depends entirely on the re-establishment of the ancient Melchisedek priesthood, which had its rise on the earth in the order of a carnal law, and was dissolved or was blended into the Apostolic priesthood, which received its noted change through the Archangel Michael taking a part with the subjects of Melchisedek, which passed under the law of death, but through Michael's entering or taking a part with the members of the ancient priesthood, changed that form of the carnal law by bringing its subjects out from under those bonds of death and extending to them a perpetuated life beyond the grave. Thus Michael, proving Himself to be the foundation upon which both priesthoods

rested, and thus to consummate and finish up His work on the earth in the next world, His agents are already on the earth ready to organize, who will receive their commission when the time fully comes, and as the author of this work has been first called on first to act, I will hasten to finish this brief work and present the same to the world, by alluding to the Tenth Chapter of my former work, which will prove to the world that my time is come, which reads thus:

"1. And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

2. And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

3. And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

4. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5. And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven,

6. And sware by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should

be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go, and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it my belly was bitter.

11. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."

This extraordinary language may be found in the tenth chapter of Revelation, written by St. John while in the spirit on the Lord's day, when an exile on the Isle of Patmos. The attention of every candid reader is called to this extraordinary chapter, which language found therein has remained a profound mystery to the world from the time it was presented to them for consideration. The first thing to be taken into consideration by the present inhabitants of earth is the circumstances connected with the whole affair as touching St. John's vision.

The whole affair and peculiar circumstances connected with all that St. John heard and saw in this chapter was wholly and completely wrapped in mystery. Firstly, we find that the angel which appeared to John was clothed with a body of mist, or a cloud, which overshadowed the angel; yet the form beneath or within the cloud, it ap-

pears, was possessed with great powers of light, from the fact that St. John beheld shining through the cloud the face of the angel, which was bright as the sun, and the whole entire form of the angel was an embodiment of light, as his feet were as pillars of fire, showing to the world that the entire mission and revelation of this angel when thoroughly understood, was to light up and clear off the dark mist and error of superstition, and also the feet of the angel, being pillars of fire, were calculated to burn up all dross and false foundations of misguided theologians when the true light of the Gospel of Jesus Christ was fully presented to the world.

Now, before proceeding further to unravel the mystery contained in this extraordinary chapter, I will here mention the stubborn fact that all ministering agents employed by God, and sent to this world to aid in the great work of Christian reform, as a general rule, had but one object, and one Christian work consigned to them to perform, and notwithstanding St. John, whilst in the spirit on the Isle of Patmos, was permitted to behold all the extraordinary provisions made and entered into by the grand armies of heaven to bring about a reconciliation of the one-third part of the angels that had rebelled, and been brought to the earth for to bring about a reconciliation through the order of prison-life; yet he had but one grand work consigned to his charge to carry out, notwithstanding it required over eighteen hundred years to accomplish this great work, and his mission will be found in the chapter above referred to.

Now, with this very brief description, we will proceed to the arduous task of unraveling this grand mystery. Thus dropping back to the commencement of the chapter, we find at the time that John beheld the angel that

the true vision was as mystified and as obscure to St. John as it has been to the rest of the world since it was written 1800 years ago.

Thus dropping back to the first of the chapter, we find that the angel that appeared in the cloud had over his head, on the cloud, a rainbow, which, according to the order of nature, bore all the tints and colors of an ordinary rainbow, and this rainbow, together with the brightness of the angel's face, reflected great light, with the tints and colors of the rainbow, over the little open book which the angel held in his hand; and the angel that held the little open book stood with one foot on the sea and one on the earth, and cried with a loud voice, as when a lion roareth, showing to the inhabitants of the earth that the mission and work of the angel extended to the whole world, occupying both land and sea, and the message was delivered with that extraordinary force and power that it represented the voice of a lion, and this extraordinary message extended through the great universe of worlds, or through the seven grand spheres, as the seven thunders uttered their voices; which grand work of reformation was proclaimed by this mighty angel on his descent from the throne, through the seven spheres, till he delivered this extraordinary message to John. And when the seven thunders uttered their voices John was about to write, but another voice from heaven spoke to John, and told him not to write this extraordinary revelation, but seal up the same and not reveal that matter till another event should transpire, and this event should be just preceding the ushering in of the third and last world, at or near the terminus of the Gentile world, which would clear the way for the regeneration of the descendants of old father Abraham, or the ushering in of

the great millennium of peace, at the close of which nation the earth would undergo its extraordinary change by fire, alluded to in other portions of the Scripture. As the angel, that John saw standing on the sea and land, lifted up his hand to heaven, and sware by Him that liveth for ever and ever, who created the heavens and the things that therein are, and the earth and the things therein are, and the sea and the things therein are, that time should be no longer; but at the commencement of this time of the ushering in of the third and last world, or at the commencement of this time, when the seventh angel shall begin to sound this great mystery, which has been hid in God, and only consigned to the agents of God to carry out this great plan of reconstruction, should be finished, as He hath declared to His servants the prophets. But it appears at the time that this message was delivered to John, that even the contents of the little open book was to remain with St. John until the commencement of the last age, or when the seventh angel should begin to sound, as John was ordered to eat up the little open book which contained all the other revelations and prophecies, until the mystery should be finished. And it appears from the reading of the 11th verse of the same chapter, that the whole matter was to rest with St. John, as the angel said unto him, after swallowing the book, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." Now it, no doubt, would be in order here to say that if the present ideas entertained by the theologians are correct, that this matter will forever slumber with St. John, as he never prophesied in that temporal form after he swallowed up the little book. But I am happy here to proclaim to the world that the same identical spirit that dictated for the pen of St. John, over

eighteen hundred years ago, is at this time making provisions, through the hand of the present writer, to take the seal from the little open book, and proclaim to the world that same extraordinary document which St. John was ordered to seal up over eighteen hundred years ago, which was uttered by the seven thunders.

Now let us proceed to unravel the extraordinary bitterness of the engulfed position of the little open book while resting in St. John's belly, and also the different sensation when first taken into his mouth. Thus we find that the inhabitants of the earth, since the death of St. John, into whose hands the New Testament has been placed, have truly read all its contents while resting under a seal, and thus the true meaning and extraordinary doctrine has never been properly understood or appreciated by any individual reading the same.

Thus we find that the Great Author, who called into existence physical prisons, through which the one-third part of the grand army of heaven, who had been expelled and lost from the court because of transgression and disobedience, might become reconciled, after having blotted-out their identity, through the bonds of flesh, has also appointed the writer of this brief work an agent to assist in carrying out the great principles of Christian reform; and as the task, which has been consigned to my charge, is an arduous one, I will yield to the teaching of the spirit, and, through the agency of my pen, will attempt to lift the veil from the little open book which St. John was ordered to swallow over eighteen hundred years ago.

Now let us take a view of the Christian world after the elapsing of eighteen hundred years, which has resulted out of the speculations of misguided priests in reading the little open book, while resting under a seal, and the

extraordinary bitterness which St. John describes after the book was swallowed. We find that when the book was taken into the mouth the sensation was sweet.

Now what are we to understand by this revelation? If the reader will give a careful attention, I will try and lift the veil from the mystified chapter. We find that the world, reading this little open book while in its swallowed or engulfed position whilst resting under a seal, did not, neither could they, fully understand its highly mystified contents; yet the reading of the same did not produce bitterness, notwithstanding no two individuals understood its sealed contents alike; but in the early stages of the Christian religion, after the little open book had been placed before the world for perusal, speculation and priestcraft at an early day began to show to the world the bitterness which St. John describes in regard to the book after it was swallowed. Thus we see that an evil-designing man, through cursed speculation for gain, selected from its mystified pages a written form of belief, and after carefully arranging the matter, called the inhabitants of a certain district together, and declared to them that he had been called of God to preach the everlasting gospel of Jesus Christ to a dying world; and the astonished listeners, hearing the extraordinary discourse and winning manners of the speaker, became convinced that his theory and understanding of the Scriptures was all right; that he had truly learned the contents of the wonderful book, which they had never before understood, and all this man of God asked at their hands to become their constant preacher, was a small remuneration for his labors, which, of course, was liberally granted, leaving an appointment to return at some future time, while he extended his labors in other portions of the country. Here

permit me to say, that if this had been the only church established, and the only coloring of the rainbow which St. John saw over the angel's head, which reflected on the little open book while resting in the mouth, the sensation would have been always sweet.

But another speculative and evil designing man, with superior powers of mind and a deeper range of thought than Mr. A., having the articles of faith and written code of the first speculator of the Christian church, makes a strong effort by selecting different articles of faith from the sealed book, and when properly arranged he calls the same inhabitants together—the members of Mr. A.'s church—and with flowing eloquence and oratorical power, convinces a portion of Mr. A.'s members that they are worshipping under false colors, and thus from Mr. A.'s members he establishes another church. This state of affairs produces a strong division of sentiment between the two churches, both tenaciously adhering to the doctrines they suppose to be right. Thus we find that intense bitterness was generated between the two churches, which ofttimes led to heated discussions of the most serious character; and thus Mr. A., hearing the interposition of his antagonist and impious intruder, meets him face to face, and the controversies ofttimes arising between those church adherents, has resulted in fearful calamities. Thus we find here is two colorings of the rainbow, and serious bitterness arising out of the same, as the sealed contents of the book could not be properly understood.

Now before proceeding further with this arduous task, I will here mention the stubborn fact that the spirit that animated the physical prison of St. John, over eighteen hundred years ago, was born of Jewish parentage, and consequently a portion of that book could never be un-

sealed by St. John, so that the Jews could understand its true contents. Neither could St. John understand its true meaning at that time, as it was not the time for its true development. Neither could its true contents be understood by the inhabitants of earth, till about the time that the fulness of the Gentiles be come in, and, as the time is at hand, I am called again, in another physical prison, to lift the veil from the book that the Gentile nations now remaining on the earth, and who survive the fearful calamities soon to visit the earth, may enjoy the true light of the great millennial sun when Christ shall come the second time to sit upon the throne of His glory, and when the twelve apostles shall receive the fulfillment of the promise that Christ made to them over eighteen hundred years ago, namely, that when the Son of Man should come into His kingdom, and sit upon the throne of His glory, that they should sit also on twelve thrones, judging the twelve tribes of Israel.

Now, it is quite evident that they, while on the earth in their former lives, never were favored with the privilege of enjoying the promise that their Master made to them, and they long since have slumbered in the dust, and when is this promise to be verified to them? I will answer that it will never be fulfilled till the chain of circumstances are brought about that Christ declared to Nicodemus, that is that He had to be born again before He could enter into the kingdom of heaven. This language was made use of by the Saviour, no doubt, to correct an error that has been entertained and supported by nearly all theologians and Bible readers since the establishment of the Christian religion, and which prevails at this time, that is a belief that there would be a resurrection of the physical body after it had been de-

composed and passed back to dust. Thus the Saviour, in His brief and plain manner, informs Nicodemus that He had to be born again, or He could not see the kingdom of God.

Now it would be in order, no doubt, here to attempt to correct a false idea that is also entertained by nearly all Bible readers respecting the Saviour's meaning and intentions when speaking of the kingdom of heaven. These passages of the Scriptures, which are alluded to both by the Saviour and the apostles, respecting that kingdom and its establishment, has no reference beyond the earth's surface. A kingdom that is to be set up or established on the earth, and it is to be a kingdom of harmony, a kingdom of peace, a kingdom or type of His Father's kingdom, or a kingdom similar to the kingdom above; but we learn that the subjects of this kingdom are to be composed of the inhabitants of earth, but not of the angels of God. They are to be only that portion of intelligences that are redeemed from an original curse by the death and suffering of the Son of God; or, using the scriptural language they are redeemed by the blood of the Lamb. And this kingdom we learn, also, has an end, but, during the period of its existence, we find that that people, or the inhabitants of earth, are to come from all quarters of the earth, and sit down with Abraham, Isaac, and Jacob, in that kingdom, and they are to cultivate the soil, dress up their vineyards, eat and drink as at the present time, for Christ promises the apostles that they shall eat and drink at his table, and the inhabitants are to be like him; but we learn that all the inhabitants are not subjects of that kingdom, for Christ informs us that, at that period of time, there will be subjects belonging to another kingdom, for Christ informs us that the children

of the kingdom will be thrust out, or, in other words, those who are opposed to Christ's peaceful laws will not be permitted to enter into the ranks of the saints to disturb the subjects of that peaceful kingdom, as those that crawled into the church unawares, as in the days of Jude, for their evil hearts and evil purposes will be perfectly understood by the saints, and no evil-plotting subject will be permitted to enter, as their treacherous and contemptible natures cannot be hid from the subjects of that peaceful kingdom, and they, being the subjects of Satan's kingdom, will be thrust out, and these two kingdoms, it appears, will both be established on the earth and continue for a thousand years, or until all of the disobedient spirits unreconciled in the second term of prison life, have been born again, of the water and of the spirit, as Christ tells Nicodemus, and the true plan of the Gospel and the cause of their punishment in prison life on the earth has been fully made known to them. Then those kingdoms will have an end.

Now let us carefully consider the nature and conditions of the subjects of that kingdom, and what class of intelligences it is that makes up the same. We have ample proofs in the Scripture, which is referred to in other portions of this work, that John the Baptist and eleven of the Apostles, were members of the peaceful angels that accompanied Michael to the earth, on His grand mission of Christian reform, and they all voluntarily entered corruptible prisons or temporal bodies, to assist in carrying out the plan of reconstruction, and laying the foundation, also, of a regeneration which would bring them on the earth again in the world to come, as they are to sit on thrones as judges, judging the twelve tribes of Israel. Of course then they will be regenerated

or born again, as Christ told Nicodemus, and assist in establishing the kingdom in the world to come. Now, if it can be successfully proven by the Scriptures, that these same bodies are to be resurrected from the graves, or the decayed particles that they had on before, be accumulated and brought into form again, they most assuredly will be recognized by their friends as the same individuals, and no doubt would be called by the same name. Then John the Baptist would be recognized as John the Baptist, and be addressed or called by the same name. But this we should infer from Christ's declaration to His Apostles respecting John the Baptist, when He tells them that the least one in the kingdom of heaven is greater than John the Baptist, and yet teaching them at the same time, that the officers who had been instrumental in assisting Him in that age, in laying the foundation for a regeneration, should also be officers in the next world, or should sit as judges on thrones, judging the twelve tribes of Israel. Then we find that they will receive honor as rulers, not as John the Baptist, or other of the Apostles, but as a man born into that kingdom under a spiritual administration, and born of the water and of the spirit, and the same noble spirit that dwelt in the prison of John the Baptist, or of the Apostles and agents that assisted in carrying out the reconstructed laws which was to bring the whole house of Israel on the earth again and which would make Job's language good, that notwithstanding skin worms should destroy that body, yet in his flesh he should see God, who in the latter days would stand on the earth, and his eye should behold, and not another man's eye, though his reins should be consumed within him. Now it is not wisdom to argue that John's old physical carcass would be accumulated into form, but

as Christ informs Nicodemus he would be born again, or be re-incarnated on the earth, in the latter days, and enjoy the spiritual reign with Christ a thousand years. During this period we find that the whole house of Israel are to be regenerated or born again, when the plan of redemption will be made plain, and the inhabitants will accept of salvation, as Paul declares, so all Israel will be saved. At this time we find, there is to be but one faith, one law, and one baptism, and one system of worship; when disputations, strife, hatred and contentions, war and commotion shall be wiped out. But let us drop back and look at the state of affairs at this present time, just before the entering of the great millennial year. We find that St. John looked down through the range of eighteen hundred years to this present time, when describing the bitterness of the little open book which he swallowed on the Isle of Patmos, eighteen hundred years ago, and the spirit of St. John, after having been dislodged from that prison for that length of time, till stepping into another vase of clay, to make good the declaration of the angel that gave to John the little open book, when he tells John that he must phophesy again, before many peoples, nations, kings and tongues.

The author of this book has been prophesying for thirty-five years, in various parts of the world, entirely unconscious of his mission, or the work consigned to him by high authority, as the one to lift the veil from the book, as the agent sent to the Gentile nations at the end of the second world, to prepare the way for the third and last dispensation, when Christ, as we find in the Fifth Chapter of Revelation, will make His appearance to take off the seal from the book, that the Jews may understand its true meaning and contents, which no other agent but

Jesus Christ can do to the Jews. The chapter reads thus:

"1. And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.

2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3. And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4. And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon.

5. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6. And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7. And he came and took the book out of the right hand of Him that sat upon the throne.

8. And when he had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints.

9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10. And hast made us unto our God kings and priests: and we shall reign on the earth.

11. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands:

12. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

This extraordinary revelation, which may be found in the Fifth Chapter of Revelation, should show to every intelligent reader that Christ's mission the second time will be wholly to the Jews, after the fullness of the Gentiles be come in; and the only being that can be found in heaven or in earth, that is capable or able to take the seal from the book to convince the Jews that He, whom they sacrificed, was the promised Messiah, and the time appointed, when He will lift the veil from the book and unloose the seals, is very near at hand. But we find that Christ's mission will not be to the Gentiles, for His coming the second time will not be until the fullness of the Gentiles be come in, but other agents are employed, who now are standing on the earth to set the Gentiles in order, and prepare the surviving few, after the serious devastations and calamities, soon to visit the earth, are passed off, that the remaining few may rejoice with the Jews in the approach of the millennium, when sin shall be put away from the earth by the second appearance of the glorious Son of God.

I do not wish it understood that I have conveyed the idea in this work that Christ's mission did not extend to the Gentiles the same as the Jews, and that salvation extended to all the same, because the demoniac class of

spirits occupied the Gentile craniums, or physical-prisons, the same as the Jews; and all spirits, both in Jew and Gentile, were of the same demoniac class of spirits, or fallen angels, and all needed redemption. But here let it be understood that if the Messiah had mingled with the Gentiles the same as the Jews, they, according to the Jewish law, would have had just ground for rejecting and crucifying their Saviour; but we find that Jesus Christ made ample provisions for the Gentiles after his crucifixion by calling a remarkable man to paradise, and ordained and empowered him to open up the way to the Gentiles, and offer them salvation upon the same terms that had been offered to the Jews; and the Gentiles gladly accepted the Gospel, and bore the first fruit, which was faith and repentance, to God. This acceptance, through faith and repentance, the Gentiles become first in the resurrection, and, at the death of the physical-prisons, are forever released from the bondage of sin and death, but the Jewish spirits are remanded over to another or next age; and there, according to the Scriptures, they will accept their once crucified Lord and Master, and become heirs with the Gentiles, or, in other words, become heirs with the spirits that have been reconciled in the Gentile prisons, and all receive the fulfillment of the promise of the Messiah, to be heirs with God, and joint heirs with Him, in the inheritance above. Thus we find that the time draws near at hand when the Gentiles shall have finished their physical mission on the earth, and whose spirits, fully redeemed and free from prison-life, will become spiritual advisors for the Jewish nation here on the earth while going through their prison-life again in the kingdom which Christ sets up on the earth when He makes His second appearance to redeem

that nation that once rejected and crucified Him. Thus we find that the lion of the tribe of Judah will take the seal from the book so that the Jews will also understand Christ's plan of salvation, and will gladly accept of mercy, and, according to the Apostle Paul's declaration, all Israel shall be saved, because all will believe.

Now it is evident that many in reading this work would desire to ask the author if all the spirits occupying Gentiles' prisons have been, or will be, saved? I will here answer that they may not all believe, and consequently there is no salvation out of a belief in Jesus Christ, according to the teaching of the Scriptures. Then the question might be asked, what is to become of them? Here I will answer that a spirit that has been forced into a Gentile prison has not changed the order or lineage of that spirit because it has been incarcerated in a Gentile body, or prison—has not made all willing worshippers or friends to the laws of God that they once rejected, consequently, at the death of the prison, they are held over, or pass to the place of departed spirits with the spirits that have been in Jewish prisons, and all retained there till the entering in of the next world, or the third and last world, where those spirits will be incarcerated again, with all unreconciled spirits, during the reign of Christ, a thousand years on the earth, at which period of time all spirits that have never had the Gospel preached to them while on the earth, and the circumstances and surroundings so unfavorable with them that they could not believe all, have got to have a perfect chance in the next world, or millennial age, so that when brought before the bar of God, for judgment, there can be no excuse to any angel if he is not reconciled, and is not permitted, from his own evil nature, to enter into the celestial city, or the

beautiful inheritance which hereafter will be more fully described. We find that during the thousand years of the reign of peace on the earth that all of those unreconciled spirits that have not been redeemed through their prison-life, during the two chances which they have already had, that there the whole plan of salvation will be made plain to them, as you will find in the Fifth Chapter of Revelation, 9th and 10th verses, which read thus:

"9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10. And hast made us unto our God kings and priests: and we shall reign on the earth."

Thus we find, according to this declaration, that this reign of Christ is really to be on the earth, and during this thousand years that the inhabitants of earth are blessed with the presence of Christ and the angels, as we find in the same chapter of Revelation, 11th and 12th verses, which read thus:

"11. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

Thus we find that this extraordinary reign of peace will be hailed with great pleasure by all the creatures of earth, as well as the celestial courts above. As the 13th verse informs us: "And every creature which is in

heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever."

We also find, in the Seventh Chapter of Revelation, there is yet to be twelve tribes of the Jews established upon the earth, commencing at the second verse, which reads thus:

"2. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

5. Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9. After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds,

and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

Thus we find that according to this extraordinary revelation, that during the thousand years of the reign of Christ on the earth, that all the tribes of the children of Israel that originally inhabited the earth, are to be called upon the earth again, and be recognized by the inhabitants nearly as before. But their government will be under the spiritual law, which rulers or officers are appointed by the living God, as we find in the second verse of the above-named chapter. That the angel which John saw ascending or arising from the inhabitants of the earth, having the seal of the living God, and he cried with a loud voice, or was sent to the four officers that were stationed in the four quarters of the earth, who command both land and sea, saying, Withhold your work of destruction, till we have sealed the servants of our God, or in other words, till the end of the thousand years of peace, till all of the disobedient spirits that were not reconciled in the center world, have had access to temporal prisons again; and when the twelve Apostles shall have their promise made good to them by their Master, that they should sit upon twelve thrones, judging the twelve tribes of Israel, and after all of this has been consummated, then those officers who have been appointed by God to hurt the earth, will do their work of destruction upon the remaining inhabitants, and the earth shall be cleansed by fire when Christ gives up His power, and God stamps His eternal seal upon all, when time is no more.

This declaration we find in the Tenth Chapter of Revelation, 5th verse, which reads thus:

"5. And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven,"

And sware by Him that liveth forever and ever, who created all things, that time should be no longer. However, this serious devastation and the cleansing of the earth by fire, will not be till the enemies of God are destroyed; and the last enemy to be destroyed is death. Now we come to notice more particularly the bitterness of the little open book which St. John swallowed. As I have already stated that the inhabitants of earth, reading this little open book, described in the Tenth Chapter of Revelation, while resting under a seal, could not properly understand its true meaning, and the division of sentiment, through the dire effect of priestcraft, has really produced greater bitterness than any other cause that has ever been realized on the earth, and the most extraordinary bitterness which St. John saw in his vision, may be found in the Thirteenth Chapter of Revelation, reading thus:

"1. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?

5. And there was given unto him a mouth speaking

great things and blasphemies; and power was given unto him to continue forty and two months.

6. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven.

7. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9. If any man have an ear, let him hear.

10. He that leadeth into captivity shall go into captivity; he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.

11. And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.

12. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15. And he had power to give life unto the image of the beast, that the image of the beast should both speak,

and cause that as many as would not worship the image of the beast should be killed.

16. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads;

17. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six."

Now it is quite evident from the extraordinary language found in the above named chapter that all that John describes as having heard and seen therein was relating wholly to official matters that were performed on the earth by delegated officers, a part of whom were elected or appointed by the inhabitants of earth to carry out the civil laws and government of the inhabitants of earth during the event of the third or last world, or the thousand years of the reign of peace, the inhabitants of which it appears had gained a decided victory over the sectarian creeds or priest-ridden world, a figure of which will be found in the Fifteenth Chapter of Revelation, commencing at the first verse, which reads thus: "And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Thus we find that this strange sign that St. John discovered had its direct allusion to the end or terminus of the sectarian creeds or established doctrines on the earth bearing the mark of the beast, which was not harmonized with the true worship of God, as we find in the above named verse, thus: "For in them is filled up the wrath of God;" and in the second verse

of the same chapter we find this extraordinary language:

"2. And I saw as it were a sea of glass mingled with fire; and them that had got the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3. And they sang the song of Moses, the servant of God."

Thus we find that the inhabitants who survive the fearful calamities that are to visit the earth, described as the seven angels having the seven last plagues, which serious devastation it appears only extended to that portion of the inhabitants that bore the mark of the beast, and this mark or sectarian worship was only found among the Christian denominations, which is evident did not extend to the Jewish nations, as they only worshipped the Living God. But we find in the Sixteenth Chapter of Revelation, 2d verse, that the first angel poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men which had the mark of the beast and upon them which worshipped his image; which should be apparent to all who read this portion of Revelation that St. John in his vision discovered the end of all sectarian creeds, when the Gentile nations should be swept from the earth by the fearful calamities which were to prevail or last seven successive periods, and to be so serious and general in its character that but few of the inhabitants of earth would survive the fearful plagues, but they who did survive were the saints that could sing the new song and standing as it were on the sea of glass, or, in other words, standing upon a pure, firm, and clear foundation, as the sea of glass, and sing their new songs of praise and worship the true and living God aright and accept the medi-

ator as a true agent of God to negotiate a peace and reconcile them to the laws of God that they were once sworn enemies to, and there they learn this new song to accept and reverence the mediator and to worship through him the living God, which worship is acceptable with God. Then all the mysteries there contained in the little open book which St. John was ordered to swallow will be revealed and all gain the victory over the mark of the beast, or, in other words, when priest-craft and the sectarian creeds will be numbered among the false errors of the past, and the bitterness arising out of the sealed contents of the swallowed book will be fully revealed by and through the Gospel contained in this second revelation, and the extraordinary bitterness that has been realized for eighteen hundred years past by and through the contemptible arrangement of misguided priests is far beyond my pen to describe. Among the founders of the sectarian creeds may be found some of the most cold hearted murderers that have ever disgraced the world—imps, devils and demons in human form, as the Gospel of Jude informs us—who were before of old ordained unto this condemnation, crawled into the church to carry out their master's (the devil) principles, and thus to force all men to worship the Roman cross for several hundred years. The Christian worshippers of the dark ages were subjected to the most fearful tortures that human ingenuity could invent—hunted down like beasts of prey; chased into dens and holes and caverns of the earth, and there smoked, burned and starved to death; others captured and thrown beneath the car of Juggernaut and crushed to death; others placed upon the rack of torture and pulled in pieces, and many other excruciating scenes of torture that no pen can describe—all which were de-

vised and brought about by the so-called priests of God.

Thus we have briefly described some of the bitterness arising out of the little open book which was swallowed by St. John over eighteen hundred years ago. Now, as the world is drawing near to an extraordinary change, when the center or middle world is to be closed out to give place to the third and last world, the writer has been called on the earth at the close of the Gentile reign, to lift the veil, from his original work and prepare the Gentile nations to meet with joy the sad and fearful calamities that are described in his first work, written on the Isle of Patmos, which serious plagues and calamities will entirely close out the Gentile nations and forever relieve them of prison life, which vacation is to give place to the reincarnation of the Adamic spirits, or, in other words, spirits that have been incarcerated in the Adamic descendants twice, both in the old and present world.

Now we come to notice more particularly the Scriptural records relating to the third and last world and the extraordinary changes that are to be brought about both in the earth's surface and the inhabitants that are to dwell upon the earth for a thousand years, which is to be the final and last chance for spirits or demons to become reconciled to the laws of God through the plan of prison life. This regeneration, it appears, is only extended to the house of Israel, agreeing with Ezekiel's vision of the valley of dry bones, which he discovered in the event of time was to stand upon the earth; and this vision of Ezekiel has given rise to the erroneous notions of a great portion of the Christian worshippers of a physical resurrection, or a resurrection of the physical bodies, which declaration is not presented to us in the Scriptures, but the Scriptural record proves the reverse of this: that

body we put on is a spiritual body. Now let us notice more particularly the nature and condition of the inhabitants of the next world, and how the house of Israel are to stand upon the earth, and in what condition and under what circumstances they are to come, which is briefly alluded to on another page of this work. You will find in the Third Chapter of the First Epistle of John, 2d verse, the following language: "Beloved, now we are the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him for we shall see Him as He is."

Now we learn from this language that John, at the time he wrote this epistle, was ignorant as to the extraordinary change that the living inhabitants of the earth would undergo when Christ makes his appearance the second time to establish His kingdom on the earth; but Peter being more fully advised, by his Master, in regard to the extraordinary provisions which He had made to harmonize and reconcile the House of Israel in the next world, or the foundation which he had laid, through the assistance of his apostles, to carry out the regeneration which they also were to become a party to in the next world, promises them the honor of becoming temporal kings, sitting upon twelve thrones, presiding over the twelve tribes of Israel in the next world. This extraordinary language you will find in the First Epistle of Peter, Third Chapter, and 17th, 18th and 19th verses, which read thus:

"17. For it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing.

18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19. By which also he went and preached unto the spirits in prison."

Now, from this language, we learn the condition of Christ's body after the crucifixion, having all the physical and essential properties in his system as before his crucifixion, the blood excepted. The term which Peter uses that brought about His physical death—being put to death in the flesh, or, in other words, having bled to death from the fearful wounds inflicted by the Jews piercing the arteries both in his hands and feet, and also the spear that pierced his side, were wholly sufficient to produce death in any physical being. Then we learn from Christ's own language, after his crucifixion, that Peter's ideas were correct. When He made His appearance before His disciples, in a closed room where they supposed no one could enter but a spirit; but He removes their doubts as to His identity, and not being a spirit, as they suppose, for He tells them to handle Him, and convince themselves of the fact; for, says He, a spirit has not flesh and bones, as you see me have thus, making the circumstances very plain that He had undergone no other change, only the loss of his blood. And he held this same condition until the time he was taken up out of their sight; and the angel standing by informs them that this same Jesus, whom you see ascending, shall in like manner descend to the earth. Then, according to these evidences, we are brought to see the condition of affairs when Christ comes back to establish His kingdom, the foundation of which He laid when on the earth before. Then Paul's Letter to the Corinthians, Fifteenth Chapter, commencing at the 51st verse, sums up the whole evidence, which reads thus:

"51. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,

52. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53. For this corruptible must put on incorruption, and this mortal must put on immortality."

Now we learn from Paul's arguments in this direction that man, in his normal and physical condition, is resting directly under the stubborn laws of death, and, in the above description which he gives of men, or the physical world, when Jesus Christ comes the second time, that those who are living on the earth, and remain unto His coming, He will change their bodies like unto His body. As John has told us, for our body shall be fashioned like unto His glorious body. And we learn from the above quotation that His body was changed from blood to spirit, and those that are alive when He comes He will change them in the twinkling of an eye, that is, He will change the blood to spirit in a moment, as His body was changed, for this mortal must put on immortality, and this immortality is the life-principle of God, which is spirit—the same vital principles that Adam was made alive by, and, in that condition, spirit flowing through the veins instead of blood, they would be in the same condition of Christ's glorious body, and dwell in that condition 1,000 years on the earth, multiplying as before. As Christ has declared to the apostles: you who have followed me in the regeneration, when the Son of Man shall come and sit on the throne of His glory, they also should sit on twelve thrones, judging the twelve tribes of Israel. Thus we find in regenerating or bringing physical prisons upon the earth again, for the whole House of Israel, that likeness will beget likeness, that is the births will be spiritual births. As Christ declared to Nicodemus,

when He was born again He would be of the water and of the spirit, or, in other words, spirit in the veins instead of blood, in which condition they would reign one thousand years on the earth. Consequently the Apostle Paul understanding the whole plan of salvation, and knowing the provision which Christ had made for the Jews, declares that those that lived when Christ came should not prevent them that had entered the spirit-land for provisions would be made with spiritual bodies through those that would be changed and caught up with Christ in the air, till the earth would also be changed into its celestial and pure condition, as the Garden of Eden, where the man Adam was first brought into being, when all the fruits and products of that beautiful land would perpetuate life; when the hills should be levelled and the rough places be made smooth, and the weapons of warfare should be beat into pruning-hooks and ploughshares to cultivate the soil, and war, strife, and commotion should dissolve into the bonds of perpetual peace.

I will now call the attention of all who read this work that all of the declarations found in the Book of Revelation do not describe any location, situation, or condition beyond that of the earth's surface; all of the serious plagues, the vials of wrath, the beautiful city, new Jerusalem, the tree of life, the twelve manner of precious stones, the river of water of life proceeding out of the throne of God, the beautiful streets of gold, the twelve foundations under the magnificent city, the twelve pearly gates, the wonderful tree bearing twelve manner of fruits, the nations, the kingdoms, together with the deposits of gold and magnificent treasures that were brought to this magnificent city, are all transactions here on the earth, and remaining yet to be fulfilled. And the most singular

part of the whole affair is that the members of that kingdom, or the inhabitants that make up the nations in the world to come, are men and women like unto us, and are the same intelligences that have lived on the earth before.

Now, as this part of the subject has been briefly hinted at in a preceding portion of this work, respecting the remarkable change that both the earth and its inhabitants will undergo at the beginning of the next world, I will quote a part of the Twenty-first Chapter of Revelation, beginning at the 1st verse, thus:

"1. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2. And I John saw the holy city, new Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband."

Now, it is evident, there were two cities bearing the name of Jerusalem, in the days of the apostles. As the Apostle Paul alludes to in the Fourth Chapter of Galatians, commencing at the 22nd verse, which reads thus:

"22. For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free-woman.

23. But he who was of the bond-woman, was born after the flesh; but he of the free-woman was by promise.

24. Which things are an allegory; for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar.

25. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26. But Jerusalem which is above is free, which is the mother of us all."

Now, it is evident that John, in giving his description, as above quoted, has direct reference to this new Jerusalem that Paul speaks of, and also that John saw coming down from God out of heaven, and become located on the earth after the earth had been cleansed and purified with the inhabitants that had been changed in a moment and caught up with Christ, while the earth also was undergoing its purification. And thus when all things are changed by divine power then Christ with His angels, the grand agent which he has employed to carry out the great principles of the regeneration, with those that had been caught up with Christ, all come back with this magnificent city and then lay the foundation for His spiritual kingdom in the world to come. The 3rd verse of the same chapter confirms the above statement, namely: "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Now the 4th verse would signify that this kingdom would be perpetuated, without reading the balance of the chapter, reading thus: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Now what can we say to this verse, which, if taken in its broadest sense, would give us to understand that the judgment at the time to which he alludes had already passed, which would fasten a falsehood on the balance of the chapter. But it is evident that John was only describing the celestial agents that accompanied Christ with this holy city to the earth, who were the obedient angels of God, and were employed by Christ to assist Him in finishing up His work on the

earth; angels that were not subject to the law of death, pain, or misery.

"5. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Now it should be apparent to all reading this part of the chapter that those coming on to the earth through the order of a birth in the world to come, have not materially changed from their natural dispositions which characterized them as citizens in this world; that all the contemptible characters, noted blacklegs, murderers, sorcerers, and outlaws are all born into the next world with the same dispositions, and for the express purpose of giving them another chance for redemption is what the next world has been arranged for; but even there, according to Revelation, some will not accept of Christ's plan of salvation in the world to come, excepting that portion of the inhabitants that the Apostle Paul alludes to, who will not continue in unbelief. They shall be grafted in again, for in this third and last chance on the earth they will accept; for the brilliant surroundings that accompany the Saviour's advent to the earth, the magnificent temple, the shining retinue of angels that accom-

pany their once crucified Lord will be wholly sufficient to cause them to accept His humble requirements to willingly become members of His spiritual kingdom. But it must be remembered that it is only those that have been changed in a moment, and taken up with Christ in the air, to wait with Him until the earth has undergone its purification, that are left to regenerate or re-incarnate the retinue of spirits then resting under the bondage of death. Thus as the earth becomes populated again with all those that did not believe in the middle age, will have the circumstances made so plain that all will believe; but we learn from Revelation that a part will not accept, and are cast out as members of the devil's kingdom.

"9. And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11. Having the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal;

12. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

13. On the east, three gates; on the north, three gates; on the south, three gates: and on the west, three gates.

14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

Arouse, arouse, ye drowsy mortal,
The shining angel said to John;
Why stand you here, so sad and lonely,
In this far and distant land?

Don't be weary of life's journey—
Though you are banished from your friends,
Richer treasures you are earning
In a far and distant land.

Leave your prison for one moment,
And your spirit go with me—
To yon high and lofty mountain,
Beyond the borders of life's sea.

Soon I stood upon the mountain,
And gazed on earthly scenes below;
Naught but nature's scenes surrounding,
Rocks and vales where fountains flow.

I saw in space a glittering mansion,
Far beyond the shining sun—
Where dwells bright spirits that are ransomed
In the new Jerusalem.

I saw that city swift descending,
Which will anchor on the earth—
When pure harmony is blending
By order of a second birth.

But you must leave your earthly prison,
And return to yonder plain:
Where you can gain immortal wisdom,
Before you come to earth again.

Thus eighteen hundred years have ended,
And I am standing on this shore—
With the angel standing by me
As I stood in times of yore.

But now that wilderness has vanished
A million cities deck the land;
Glittering spires on blocks of granite,
Where the wilderness did stand.

Floating steamers, gliding lightly,
On the crystal lakes and streams,
And the iron-horse, as lightning
Carried, by the power of steam.

But now the members of that city
Are incarnate on the land—
Clearing off the mouldering debris
Where Jerusalem shall stand.

Babylon, the great, is falling:
Her walls are truly wrapt in flame;
The sight is ghastly and appalling,
And naught but dross there shall remain.

There upon the same foundation,
Within the borders of this plain—
Shall be built this wondrous temple,
The city new Jerusalem.

The apostles are the twelve foundations:
The walls are built by God alone;
His saints are gems from every nation,
And Jesus Christ the corner-stone.

Thus it should be apparent to all reading this portion of Revelation that the whole description St. John has given in this chapter has its direct bearing to the establishment of Christ's kingdom on the earth. We find that at the commencement of the millennium, immediately after the earth had been visited with the seven last plagues, that the agents that had been employed to scourge the inhabitants of the centre world, and who, after having performed their work of destruction—one of them, it appears, stood before John, as you will find in the 9th verse, and talked with him, and showed him the wonderful arrangement which had been provided for the opening up of the millennium, the bride and the Lamb's wife, the high mountain, the magnificent city, its gates, its foundations, its golden streets, etc., were the wonderful provisions which Christ had prepared and arranged through His shining agents who had never been associated with prison-life, and those that had taken a part with Him in the bonds of flesh were all present to commence the thousand years of the reign of peace. And as St. John gazed upon this wonderful edifice, being in the spirit, saw its grandeur and magnificence that the Apostle Paul speaks of in the Second Chapter of Ephesians, from the 18th to the 22nd verse, thus:

"18. For through him we both have access by one Spirit unto the Father.

19. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone;

21. In whom all the building fitly framed together, groweth into an holy temple in the Lord.

22. In whom ye are also built together, for an habitation of God through the spirit."

So the reader can plainly see that the Apostle Paul describes the same beautiful holy temple that had been framed together into a wonderful edifice that St. John saw coming down from God out of heaven.

Now it is evident after St. John, while in the spirit, gazed upon this magnificent structure, and thus becoming enraptured and wonderfully astonished at the wisdom, the goodness, and matchless power that had been displayed by the agent that had been ordained by angels, and empowered by God to reconcile and save them that were lost, and the provisions that had been made by Jesus Christ in laying the foundation of the wonderful edifice built upon the prophets and apostles, and Jesus Christ himself being the chief corner-stone, or the one laying the foundation for this wonderful system of reform and great plan of redemption, after the angel had taken him, while the spirit, to this high mountain, and gave him this extraordinary view of the whole plan of redemption through the combined agents working jointly together in raising the magnificent superstructure, hastens back into the form, to wield his pen, to hand these wonderful pro-

visions to man, and thus, while in the form, the whole affair becomes blended through his imperfect organism, and he remembers it only as a wonderful building, and describes the same as a temple composed of precious and brilliant stones, which were ministering agents unassociated with mortality, and the prophets and apostles were agents that had been in the flesh with Jesus Christ also, who was the chief corner-stone.

Now I wish it understood that the above description is all remaining in the future to be fulfilled, and none of these extraordinary matters will be realized till after the fullness of the Gentiles be come in, and the vials of wrath all be poured out on the earth, and the destruction be so severe that there will be but few left to meet the noted change which the Apostle Paul speaks of, that would be changed in the twinkling of an eye, and caught up in the air, till the curse is taken off the earth—when they, and all celestial agents with Christ, proceed to lay the foundation of that magnificent temple—when the whole house of Israel, and hundreds of thousands of all other nations will be born again, a portion of which will make up the members of Christ's kingdom. And the citizens of this magnificent temple, which the nations of them that are saved—as you will find in the 24th verse of the above-quoted chapter—shall walk in the light of the city, and the kings of the earth shall bring their glory and honor into it. But none but the obedient members of that kingdom are permitted to enter into it; and when all of the unreconciled spirits that have departed this life have been re-incarnated in that world, then Christ's mission will be closed, when all rule, authority and power passes into the hands of His Father, when He, with all the redeemed, will take possession of their eternal inher-

itance, and the wicked will be destroyed or burned up, when the earth is purified by fire.

Now, kind reader, I am soon to close up my brief description of the plan arranged by high authority, to save the fallen angels through the bonds of flesh, of whom all of my readers constitute a part, a portion of whom will truly see some of the important changes soon to visit the earth, and some will be called upon, also, to lay the foundation for the re-establishment of the ancient priesthood, beneath which foundation will forever slumber the remarkable beast, bearing the number of six hundred, three score and six.

It may be understood by all reading this work, that the contents is already prepared that is contained in the first vial of wrath which is to be poured out upon the earth, which will produce a noisome and grievous sore upon those bearing the mark of the beast, and upon the members of the great city of Babylon, as described in my former work of the Eighteenth Chapter, reading thus:

"1. And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4. And I heard another voice from heaven, saying,

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5. For her sins have reached unto heaven, and God hath remembered her iniquities.

6. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double.

7. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

9. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10. Standing afar off for the fear of her torment, saying, Alas, alas! that great city Babylon, that mighty city! for in one hour is thy judgment come.

11. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12. The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13. And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat,

and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14. And the fruits that thy soul lusteth after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15. The merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing,

16. And saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17. For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18. And cried when they saw the smoke of her burning, What city is like unto this great city!

19. And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

21. And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a mill-stone shall be heard no more at all in thee:

23. And the light of a candle shall shine no more at

all in thee; and the voice of the bridegroom and of the bride, shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

Thus reads the Eighteenth Chapter of Revelation, which gives a fair description of all the gross errors, the practical deception, the intrigues, the wire-workings, the infernal plottings, the back-bitings, the licentiousness, and all manner of ungodliness, that are carried on among the various sectarian creeds, bearing the mark of the beast which St. John discovered and compared the same to a great city directly opposite to the great city, the new Jerusalem, both described as the foundation of two church organizations—the one established on the foundation of Jesus Christ and the prophets and apostles, which was the new Jerusalem; and the other, which was the cage of every foul beast and hateful and mean bird, which murderers, thieves, gamblers, whoremongers, idolators and contemptible rascals and scoundrels, were admitted into its borders, and within the walls of this great city, Babylon, which was made up of all the off-scourings of the earth, and claiming to be the true worshippers of God; but their abominations having reached to heaven, God had made provisions, through his agents, to bring this contemptible cage of unclean birds to desolation, and her destruction shall be in one hour, and all her members, bearing the mark of this horrid beast, or belonging to one of its branches, cried and wailed because of her, when they stood afar off and beheld the smoke of her burning. But all reading this description, which St. John describes as weeping with great bitterness, and

mourning the downfall of this mighty city, were those who became wealthy by her merchandise—if you please, those very smooth, foul-mouthed preachers, under big salaries, that all of their fine linen, diamond pins, their gold and silver, their wheat and flour, gold-headed canes, money to squander on ships, with their licentious mistresses, in pleasure excursions—all being afar off, and seeing the smoke of her burning, or learning that those contemptible institutions are broken up—their rich apparel, their bread and butter, and their big salaries, are gone by the board. Of course they would wail when their treacherous hearts are exposed to the world, and their only method of procuring a living is in the sweat of their face—all rushing upon their minds, most assuredly would lament and howl over their deplorable condition, as you will find in the 14th verse of the same chapter, reading thus: "And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shall find them no more at all." Thus we find that the leaders and preachers, heading those sectarian creeds, who are under large salaries, cannot console themselves, nor dry up their tears, only in the vague hope of becoming members and leaders in the church of God, in the kingdom which will be established on the true foundation of the doctrines and teachings of the prophets and apostles, and the doctrine of Jesus Christ, having but one object, and that was to establish a permanent brotherhood, resting upon a foundation immovable, unshakable, upon which hang all the law and the prophets, summed up in these few words: "Do unto others as you would have them do unto you."

Now here is the sum total of the whole matter: those false Christians, or those men that are hired for big

salaries, or struck off to the highest bidder—or, in other words, any of the sectarian creeds bearing the mark of the beast that shows the biggest pile of gold, is the very church which God has called him to preach to, and thus he arranges his sermons to fit their religion: however absurd the doctrine may appear to him, money makes it all fit just right with him; and Jesus Christ, while on the earth, looking down the stream of time to the period when He should establish His kingdom, alludes to these very same individuals, who will seek admission into His kingdom with all their former deceptions, and are wholly rejected, as their contemptible natures cannot be hid from Him, and they are not even received when they inform Him that they had preached twenty, thirty, forty, or fifty years from His book, the New Testament, and also phophesied in His name, but He turns them over to the kingdom where they belong, for no unholy thing can enter the kingdom of God. Therefore, permit me here to say, from the teaching of the spirit of truth and the word of the spiritual law, backed up by the sealed declaration of former revelation, that the sectarian creeds bearing the mark of the beast, numbering six hundred and sixty-six, are all weighed in the scale of balance and found wanting, and the agent employed by high authority is now standing on the earth to pour out the first vial of wrath, which will only be felt by the notorious citizens of the great city of Babylon, who will wail and lament over the destruction of that horrid cage of unclean birds in which is found the blood of the saints and the true worshippers of God.

The reader must remember that the description given by St. John of the destruction, or the downfall, of Babylon and its ruined inhabitants was witnessed while in the

spirit on the Isle of Patmos over eighteen hundred years ago.

Now let us cast a few reflections on the two great cities described by one who was favored with the privilege of stepping aside from the form, and gazing with his spiritual eyes down through the passing ages, to the end of all sublunary matters on the earth, and the description that he gives us of two grand and opposing elements, made up out of intelligences, a part of which were associated with temporal bodies, and a part were men once in temporal bodies, and had thrown off the form and stood and talked with him, assuming a beautiful, a heavenly, or a celestial form, and the contrast being so great between the two—the one that led him into many of the grand mysteries of eminent transactions, that were then in the future and unaccomplished, the form being so pure and brilliant that John supposed he was talking with the great spirit God and being favored with such an extraordinary interview and giving him such important knowledge of matters remaining in the future, he fell down and worshipped the form before him, when the intelligent before him tells him to do it not, that he was no more than his fellow servant and one of the prophets, or in other words, that he had been in the bonds of flesh as well as John, acting as an agent of God, and thus being freed from his physical prison, standing in his celestial body, and still acting in the same capacity, unfolding to John and showing him various things which remained for him; that is, that John before he left his physical prison had to unfold to the world, by the agency of his pen, that when he stepped back into the form that he should place the same on record for the world to peruse, and thus tells John not to worship him, but to worship God. Thus, when John

stepped back into the form, he gave the same to the world as he remembered having seen the same while in the spirit, and thus discovering the remarkable preparations which were shown to John in the spirit to raise or make up a kingdom of obedient subjects out of the subjects of a disgraceful and unholy kingdom, the ruler or king over them being once an angel of light, but bringing on a rebellious war and urging his subjects into the battle, they were all conquered, subjugated, and a portion of which would be redeemed through the blood of the Lamb; and thus the angel, showing John the wonderful plan arranged through divine wisdom to harmonize and reconcile a portion of the devil's subjects, showing him the officers appointed by Jesus Christ, on whom rested the spiritual kingdom, all looking so grand and magnificent to John, when stepping back into the form to write, remembered the same as a magnificent city and the most important city that St. John had ever beheld on the earth where the inhabitants were worshipping the living God, he makes the comparison of the magnificent arrangement of Christ's plan of reconstruction, gives it the title of the New Jerusalem coming down from God out of heaven.

Thus contrasting the same with the deplorable condition of the other party, and the wire-working and underhanded plottings of the devil's agents—wolves in sheep's clothing—all plotting to overthrow Christ's kingdom, all combined, appears to John while attempting to describe the same, compares the same with his vague idea of what he saw in the spirit to that of an abominable city, and the most noted city that John remembers in description of wickedness and abomination, was the great city of Babylon, which, long before St. John's day, was slumbering in the dust. But John, giving his description

of the officers and their plottings in the organization bearing the mark of the beast, compares the same to this notorious city, Babylon, whose members and organizations, like the desolation of Babylon, would also come to nought, and in like manner be destroyed. Thus the reader can plainly see the figure here made use of by the revelator, to describe the present condition of the sectarian world, and that after the elapse of eighteen hundred years, he is sent forward again into the same wilderness where he was carried away in the spirit, to proclaim the downfall of Babylon, and to witness its dying throes after its protracted sickness of seven successive periods, till they have drank to the dregs the contents of the last vial of wrath, which will be found in the Sixteenth Chapter of Revelation, 17th, 18th and 19th verses, reading thus:

"17. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

19. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath"

I stood upon a distant isle,
Near where the waters lashed the shore;
I stood in silence for a while
And listened to the waters roar.

At length I saw far o'er the sea
A shining angel swift descend,
And to the earth he bent his way
With a large vial in his hand.

He said, Ye prisoners of the Lord,
Come go with me to yonder shore—
A wilderness that is prepared,
Where vengeance is laid up in store.

This vial you must also bring,
And on the earth its contents pour,
From which dread contents there will spring
A noisome and a grievous sore.

On those who worship the false beast,
Or bear the number of his name—
The red-robed Babylonish priest,
Whose hands with martyrs' blood are stained—

Ye cursed priests hear, read your doom:
Drink of this vial to its dregs;
Your days of reviling are done,
Your paying members all have fled.

They are flocking to the pearly gates,
Where no proud beast can enter in—
Where dwells the Saviour and His saints,
A glorious temple, free from sin—

A temple that is pure and bright,
A temple built by God alone,
A temple where there is no night—
The holy new Jerusalem.

Thus we find that the devil holds so strong a grasp on his subjects that it requires the whole contents of the seven vials of wrath to purge his subjects to the full abandonment of those fiendish principles, and even at the end of these seven periods of plagues, that even at the destruction of that horrid den of unclean beasts and birds; or, in other words, the members of the sectarian creeds bearing the mark of the beast, and that even at the breaking-up of those priestly holes of iniquity that there will be three divisions of the members of this great city of Babylon; one portion associated with, and become the members of the new Jerusalem, one party holding to the devil's kingdom and the floating trash not fit really for any established faith, those mealy-mouthed contemptible priests standing outside in the market, as at the

present day, ready to fit themselves into any crack, crevice, or hole where they can see the edges of gold dollars sticking out, and when making applications for admission into Christ's ranks, are remanded back where they naturally belong, being the children of the devil's kingdom, and thus drifted to the place where they belong, where there is weeping and wailing and gnashing of teeth.

Now, kind reader, I hope the above description of the two established kingdoms in the world to come will be sufficient to satisfy all intelligent readers that the terms made use of by the revelator in describing the two great cities, the new Jerusalem and the great city of Babylon, are no more nor less than the established rules and regulations of the officers and members of Christ's spiritual kingdom in the world to come, and also the dissolving or reducing down of the sectarian creeds from the mock churches of Christianity to the true principles of belief, referring directly to the two great leaders of those established faiths directly opposite to each other, the one good, noble and holy, the other full of abomination and wickedness; one embracing a law, a principle, an established faith, which imparts to its members an eternal life, the other party, the members of the great city of Babylon, will be burned up and destroyed when the earth passes back to its original state, a ball of liquid fire—the pure element of spirit life, when all kingdoms shall have an end.

Now, kind reader, remember that the whole world is verging upon a vast revolution, when only the record of a pure soul will stand the crash of dissolving nations, those that have not joined the false isms of earth to cover up a treacherous heart, a lying spirit, an outside cloak to give them a greater range for contemptible and

licentious purposes, calling upon God to help them to extend their infernal plottings, in the prosecution of war, to enrich their pockets, to help slaughter their enemies, and carrying along with it the mark of Christianity, with long faces appearing unto men to fast. Verily, says the Saviour, they shall have their reward. Be careful, I say again, stand from under the dark cloud that hangs over the sectarian world, be not among those that will call for the rocks to hide them from the scrutinizing gaze of Him that knoweth their hearts, whose souls are blackened with false prayers; verily they shall have their reward. But remember when the true colors are hoisted, the true apostolic priesthood re-established, the sign of power manifested, and miracles re-established upon the earth, that therefore I proclaim by authority that the time is nearly at hand when all these signs shall be realized.

I do not wish to be understood as condemning any of the religious worshippers of the present age, but the sectarian creeds are already condemned, and the contemptible leaders of which shall be brought to an account for willfully laying the foundation for strife, contention, party-spirit, hatred and revenge, all of which has grown out of those leaders bearing the mark of the beast, and willfully laying the foundation of a sect purely out of selfish purposes, and drawing into their ranks willing worshippers of God, subscribing to a name, a sect, a party, a creed, or a mark of the false beast, warning their members against joining with other sects in worshipping God; thus, contrary to the law of Jesus Christ, lay the foundation of jealousy, out of which has sprung the bitter thorns of evil, and the horrid spirit of disunion and revenge.

Does not the Scripture teach mankind, clearly and

plainly, that every individual is called upon to worship God according to the dictates of his own conscience, and has not the Apostle Paul, who was sent to offer salvation to the Gentiles, and laying the foundation for their worship only through the doctrines of Jesus Christ, and informing them, at the same time, that mankind was possessed of different sentiments, beliefs and dispositions, possessing different gifts and faculties, widely differing in their belief of right and wrong, and further declaring that as man believeth so is he? Then why does one man step out before the world and draw from the devil, who is a beast, taking from him a name to make up a sect, and declare to the world that they had discovered the right way to worship God, and all joining their ranks, and doing as they commanded, should be saved? Now, Mr. priest, I ask what have you discovered in Christ's teachings, different from the other sects, that would make salvation more sure and unfailing? Oh, sir, it is in the form of baptism, of course. We have learned, without any mistake, that when Christ was baptised that He went down into the water, and kneeled down, and was baptised by pouring water on his head, and we admit no one into our ranks but those that will comply with this ordinance. Another long-robed gentleman, bearing another mark, listening to his antagonist, fearing Mr. A. would get more than his share of members, and his bread and butter come up missing, gives Mr. A. the lie: Sir, I have just had a revelation from God, and, in that revelation, I was shown that Christ was baptised by standing up and water was poured on His head—false creed; another, He was put under the water, face downward—contemptible such creed; another, He was put under the water, back downward, three times—that is a mistaken creed;

another, He was only put under once; another, standing with pure indignation, crying, what fools, what odds does it make about baptism, no doubt, at the Day of Pentecost, Peter took a brush and sprinkled the crowd, and that was sufficient—what a novice creed; another one, did not Christ say, suffer little children to come unto Me and forbid them not, for of such is the kingdom of heaven—and that is the time to baptise, being young, water, of course, would have a better effect; another comes up, with a mark on his forehead, saying, baptism is not essential at all, that salvation depends entirely upon the manner of believing in the Trinity, there is but one God and He is made up of three grand principles, being a Father yet He was a Son of Himself, and His emanations or atmosphere arising from His power being a part of Himself overshadowed the Virgin Mary, the whole three existing without body, parts, or fashion, all uniting within the virgin, ground up together in one form, and was born into the world, the true, the very, and the Eternal God, and the contemptible Jews went to work and killed Him, but He came to life again and went to heaven and there sits on the right hand of Himself.

Now I wish again to enforce this impression upon the public that there is nothing so high, so exalting, so noble and harmonizing to mortal, as the pure worship of God, and all of the beautiful and humbling ordinances that were recommended by Jesus Christ to the inhabitants of earth were only to bring down the self-exalted principles, the abominable pharisaic self-conceited righteousness of those long-faced, long-robed, sectarian priests who set themselves up for Christian leaders, and enforce doctrines upon their members contrary to that found in the spiritual guide. These are those which are weighed in the scales

of balance and are found wanting; it is true they are not condemned, because of their superior intellects, neither are they resting under censure from their Creator, or any of the reasoning intelligences of the earth for their oratorical gifts, but they stand condemned before God and His worshipping intelligences for the use that they have made of those eminent faculties, using all of their energies for selfish purposes, teaching men to worship the mark of the beast, or one of the numbers of his name, instead of teaching all men to worship God, through the plan of Christ's spiritual law, according to the dictates of their own conscience. These are that portion of the inhabitants of earth upon whom will fall the noisome and grievous sore that had the mark of the beast, as is found in the Sixteenth Chapter of Revelation, 2nd verse, and the contents of that vial is already being poured out, and the grievous sore will be fully realized in this age by all those bearing the mark of the beast, and that have been made rich out of the delicacies of Babylon, who will stand afar off, for the fear of her torment, weeping and wailing, which is found in the Eighteenth Chapter of Revelation, 15th verse, also 20th verse, thus: "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." Thus we find that out of the ruins of the citizens of this desolated city will be established the church of God, on which establishment, or foundation, shall rest this magnificent superstructure the new Jerusalem, which will be established on the apostles and prophets, and Jesus Christ being the chief corner-stone.

Now it is evident that the world to come, which is spoken of in several places in the Scripture, has been arranged or provided, almost exclusively, for the re-

establishment or the regeneration of the Jews, who, because of unbelief, have been remanded over to the next world; for it is evident that, from Abraham to the present day, they have never changed their mode of worship; they have joined with no sect, creed, or denomination, and, consequently, have not become associated with any of the marks of the beast, but have worshipped the true and living God, and have not been made partakers of the fruits of the first resurrection, and have died in unbelief, and will be born again and become citizens of the new Jerusalem, and members of Christ's kingdom in the world to come.

I will call the reader's attention once more to the writings of St. John, in the Twentieth Chapter of Revelation, which will show plainly, to every intelligent mind, that the next world has been arranged, by high authority, for the re-establishment of the Jewish nation, which will be found in the above-named chapter, reading thus:

"1. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

4. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark

upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

The fourth verse above quoted clearly shows the establishment of Christ's kingdom in the world to come, which was composed of members of the Jewish nations that had inhabited the earth before, and of that party that had not been associated with the sectarian world; for John saw the souls of them that had been beheaded for the witness of Jesus and for the word of God, who had not worshipped the beast, and judgment was given unto them as they sat upon thrones, as their Saviour had promised them while with them at Jerusalem, that when He should come again they would be with Him, being born again, as He told Nicodemus, and should sit on twelve thrones judging the twelve tribes of Israel, these being the Israelites and of that wicked set that crucified the Lord, and being born again in that kingdom would look upon Him whom they had pierced, and they would remember and believe, and by which belief and acceptance of His plan of salvation they would become peaceful members in His kingdom; and thus, according to Paul's declaration, all Israel would be saved, but those of the Gentile nations who had rejected Christ's plan of salvation, after understanding His requirements and all the circumstances connected with His mission on the earth, had passed by the first resurrection and were not permitted to become members of Christ's kingdom till the thousand years of the reign of peace with the Jews were ended; but we learn from the 7th verse that "when the thousand years are expired, Satan shall be loosed out of his prison, and

shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." Thus it is plain to be seen that those of the Gentile nations who have rejected Christ's plan of salvation while in this life and held to their master's principles, after the fullness of the Gentiles had come in, they were permitted to be reincarnated in the world to come, the same as the Jews, but that birth, or the spirits of those reincarnated Gentiles rejecting the Saviour's plan in this world, would be born under the stubborn law of death, with the exception of those of that nation that would accept of salvation with the reincarnated Jews, which, according to St. John's declaration in the Fifth Chapter of Revelation and the 11th verse, reading thus:

"11. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

Thus we understand from this quotation that vast numbers of the disobedient Gentiles in this world who rejected the Saviour's plan of salvation, that had not committed the unpardonable sin, became members of Christ's peaceful kingdom in the world to come, but those wicked nations that inhabited all quarters of the earth at that time, that are not permitted to walk in the light of the magnificent city, the new Jerusalem, but resting under the pending laws of an eternal death at the end of the thousand years, went up on the breadth of the earth and encompassed the camp of the saints about the

beloved city, and fire came down from God out of heaven and devoured them and the devil that deceived them. In this verse we learn that St. John discovered the final end of those demons that attempted another scene of warfare here on the earth, similar to the one they fought in the court of heaven, and for which rash act, after all the provisions Michael had made to reconcile or harmonize them with the laws of peace, they then and there justly received the fearful penalty that had been arranged by the eternal spirit for to entirely blot them out of existence by the fire that came down from God out of heaven—using St. John's language, that through this element they were destroyed. Thus, continuing St. John's description, commencing at the 10th verse:

"10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

11. And I saw a great white throne and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them, and they were judged every man according to their works.

14. And death and hell were cast into the lake of fire. This is the second death.

15. And whosoever was not found written in the book of life was cast into the lake of fire."

In the above quotation there is presented a complication of ideas which should be apparent to all reading the same, that when St. John stepped into the form from his spiritual view that the winding up scene of all sublunary things on the earth, that he saw the final end of those condemned criminals that had entirely rejected the offered mercy, and the final separation was made, when the righteous took possession of their eternal inheritance and the wicked were destroyed. Now what are we to understand by the term "found" in the above quotation? "And the sea gave up the dead which were in it; and death and hell delivered up their dead which were in them: and they were judged every man according to their works."

Now the attention of the reader is called to this fact, that at the commencement of the millennium, or the one thousand years of the reign of peace on the earth, that the births of all spirits, both good and bad—those of the Gentile nations that had been remanded over to prison, because of unbelief, the same as the Jews were all alike born onto the earth after it had been purified, and all good and bad living in that pure element, that their lives were perpetuated or lived a thousand years on the earth, and at the end of the thousand years, or, in other words, after all spirits had been born again on the earth, that all portions of the earth at the end of the thousand years had become densely populated, and all those Gentile nations that were born again and had the Gospel preached to them, and still rejecting offered mercy, were considered by St. John as resting under the laws of death.

Yet we find that this very same class of intelligences were existing in all quarters of the globe, for St. John says they were as numerous as the sands of the sea, and they went up on the breadth of the earth, and compassed the camp of the saints. Now are we to understand by this language, that this vast number had been resurrected out of their graves? We find no such an idea in this chapter, for John makes use of the same term when they were brought to judgment. "For I saw the dead, small and great," says he, "stand before God; and the book was open, and another book was open, which is the Book of Life. And the dead were judged out of these things, which are written in the books, according to their works; and the sea gave up its dead."

Now do you not perceive that John makes no distinction in the term after the sea had given up its dead? They remained dead the same, for says John, the dead, after they had come forth out of death, and hell, and the sea, were still dead, and being dead, were judged out of the book, or the things written in the books, according to their works. Now let us consider this part of the subject well before leaving it, for the sectarian world build their hope of a future life on the false belief of their bodies being resurrected from the dead, or from the graves. Now as I have offered testimony from other portions of the Scriptures, respecting this heathen notion of a physical resurrection, I will attempt to make this portion of the Scriptures plain, which is harped upon by nearly all of the sectarian clergymen bearing the mark of the beast, and upon which their future lives depend in the resurrection.

Now the reader must remember that the revelator in this chapter, discovers the final end of all business trans-

actions on the earth, both of a temporal and spiritual character, for the dull material, earth, out of which vegetation has sprung, was brought about through the blighting curse that God passed upon the earth, over seventy thousand years ago, through which grand arrangement that vast concourse of angels that were cast out of heaven, have been subjected to prison life; and thus, in the Twentieth Chapter of Revelation, St. John saw, while in the spirit, the final winding up and settling up of all the arrangements that had been placed in Michael's hands to bring about a reconciliation of the enemies of God. Also the Apostle Paul, in the Fifteenth Chapter of I Corinthians, from the 24th to the 29th verse, reading thus:

"24. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule, and all authority, and power.

25. For He must reign, till He hath put all enemies under His feet.

26. The last enemy that shall be destroyed is death.

27. For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is accepted, which did put all things under Him.

28. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."

Now it is plain to be seen from this quotation, that Paul discovered also, the winding-up scene of Christ's command on the earth, into the hands of Him that sent Him on His painful mission here, accompanied by His holy apostles and prophets, together with angels, that were not subject to the law of death. You will also find in the Fourteenth Chapter of Romans, 9th verse, that which proves conclusively that Jesus Christ was Lord both over

the living and the dead, or, in other words, the saints that were heirs of eternal life, and those that were verging to an eternal death, the 9th verse reading thus: "For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living."

Thus again you will perceive from this verse, that Jesus Christ, after He arose, had the power over death, and over them resting under the law of death, as well as over the saints, or those there freed from the law of an eternal death. Now let us cast one glance at those dead men that St. John speaks of in the Twentieth Chapter of Revelation, that were judged out of books, and also let us find out who death and hell were, who were cast into the lake of fire, which was the second death. I presume that the Apostle Paul is the best authority that we can find in the New Testament, whose evidence no theologian can successfully dispute, for he is very careful in drawing a dividing line between death and life, that is manifested in God's created intelligences on the earth. Thus, in order to show to all men that would come onto the earth after writing his extraordinary Epistle to the Romans, the true condition of the fallen angels that were sojourning in physical prisons on the earth, during all ages of the Christian world, he thus, in order to give us a fair elucidation, steps upon the stand and gives his own case as a correct example for all that would come after him. Thus he gives us to understand that he is built up or composed of two distinct personages, the outer and inner man, or the physical and the spiritual man, and both are resting directly under special laws, which controls the final destiny of both the physical and the spiritual. Now, in the first place, Paul gives us to understand that all mankind are sinners, and that there is a penalty attached to the

transgression of every law, and thus, by a serious violation of the first parents, in the Garden of Eden, that death was entailed upon all of Adam's progeny, both of the outer and inner man, but gives us to understand that provisions had been made by their Creator, to extend the life of the inner man beyond that of the physical, or life of the prison or the outer man; and that the extent or length of that spiritual life, depended entirely on the deeds done in the body, or the outer man. That the Creator had placed within the reach of the prisoner, or inner man, by a compliance of and conceding to certain conditions and requirements found in his spiritual guide, that his spiritual life could be extended throughout all eternity. But the outer man, which is composed of flesh, from the earth, being a part of earth, at the death of that body would return back to dust, but the inner man, which is the reasoning or thinking part, manifests all its character, its nature and disposition, whether good or bad, through the conditions of the flesh. Thus we find, that when the outer man is dissolved, and the spirit has not obeyed or accepted the conditions of the spiritual law, from unbelief or not having an opportunity of understanding the requirements of Jesus Christ, at the death of the body the spirit is permitted to enter another form in the world to come, and but very few in the center age, were capable of committing the unpardonable sin which would preclude a second birth in the world to come. But Paul had arisen to that knowledge that he could have become a castaway, as he informs us that he then was capable of saving his soul or spirit alive, or to cause it to pass into an eternal sleep.

In the Seventh Chapter of Paul's letter to the Romans, 4th verse, which shows Paul's faith in the power of the

spirit to save itself from death through the acceptance of Christ's spiritual law—that the law of Moses was of a carnal character and only reached to the end of the physical life, and was wholly sufficient until a better law was offered through Jesus Christ, and those accepting the same became dead to the old law by the acceptance of the new, reading thus :

"4. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

5. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death :

6. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

7. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

9. For I was alive without the law once: but when the commandment came, sin revived, and I died.

10. And the commandment which was ordained to life, I found to be unto death.

11. For sin, taking occasion by the commandment, deceived me, and by it slew me."

Now is it not plain to be seen that the Apostle, at the time to which he alludes as having been slain, that he was in the same condition of those men St. John speaks

of in the Twentieth Chapter of Revelation, that the dead were judged out of those books which contained the carnal laws; that those men had not accepted of Christ's spiritual law, and at the death of those bodies that spiritual part or the inner man would be destroyed with the body: for, says the Apostle, when the commandment came, sin revived, and I died. Therefore, at that time Paul received the spiritual law, or when it was presented the conditions of his original guilt were presented to him for consideration, and the conditions through which he could be saved; and then, if he had rejected the same, he would have been placed with the false prophets, and his end would have been eternal death. But, says Paul, I was not disobedient to the heavenly vision: but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. (Twenty-sixth Chapter of The Acts, 19th verse.) Therefore, it is plain to be seen that Paul changed his condition, or the condition of his spirit, which then understanding his original condemnation, made known to him by Jesus Christ, who warned him against persecuting the distracted few that He had ordained to perpetuate His church and lay the foundation for establishing a kingdom, which was not only intended to ameliorate the condition of human society, but was calculated to extend eternal life to all that would be saved by grace divine.

Thus, when the commandment came, says Paul, sin revived and I died: or, in other words, Paul discovered the true light, which brought to him the stubborn fact that he had been placed in that body of death because of his original sin; and thus being brought into a view of

his deplorable condition, that without becoming obedient to the spiritual law he was dead and condemned. Thus, says Paul, sin revived and I died. Sin, taking occasion by the commandment, deceived him, and by it slew him. But by becoming obedient to the heavenly vision, life eternal was extended to the inner man. Therefore, the reader can plainly see that St. John, in describing the dead that were judged, were men as at the present day—men that bore the mark of the beast and were murderers at heart, and were the children of the devil, and at the end of the thousand years will be utterly destroyed after the judgment is passed, and the fearful sentence pronounced: Depart from me, ye cursed, into everlasting fire; but the righteous into life eternal.

Now I hope the above description will be sufficient to satisfy all intelligent readers the condition of mankind at the closing up scene on the earth; for, says St. John, death and hell were cast into the lake of fire, which is the second death.

Now what do we understand by the term death and hell? We find in the Fifteenth Chapter of Corinthians that the last enemy to be destroyed is death, and hell is the condition in which all of the dead rest until provisions are made to change their condition or extend their spiritual life to a second temporal prison, so as to give them another chance for an eternal life in the world to come; but during that period of time which intervenes between the departure of the spirit from the one prison to the entering of the next, in the world to come, that spirit rests in an unconscious state, to a certain extent, which state is called hell, or, in other words, that spirit has not passed into an eternal sleep, but is again to be revived, through the agency of divine law, and that

spirit also is to receive its consciousness, through another organism, when all the plan of salvation is to be made known to them, and if they still refuse to lay hold on eternal life their conditions remain as before, under the stubborn law of death, and all the difference between the two conditions is that their spirits shall remain in hell as they cannot be revived again, and they being dead and already in hell, in that condition will be cast into the lake of fire, which is the last and final death, when the earth will pass back to its original state, into a liquid ball of fire, and in that condition it would remain throughout the countless ages of eternity, when the elements shall melt with fervent heat, as you will find in the Second Epistle of Peter, Third Chapter, and 10th, 11th and 12th verses, thus:

"10. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

12. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

Therefore the reader can perceive that Peter, whilst with his Master, Jesus Christ, on the earth, was carefully instructed by Christ with all the extraordinary changes that the earth would undergo by divine power, while bringing about a reconciliation of the enemies of God, and at the final end of all their chances to become redeemed, that those that reject offered mercy shall be con-

sumed with the earth, when death and hell shall be destroyed, which is the last enemy of God. We find that, in the days of Jesus Christ on the earth, all of these wonderful plans, arranged by God to harmonize the fallen angels, who were the enemies of God, were made known to the apostles and the agents employed by Jesus Christ to assist in the plan of redemption, as you will find also in Jude, 6th and 7th verses, thus:

"6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

Thus we find that Jude, fully understanding the final end of the enemies of God, speaks of the vengeance of eternal fire, where their contemptible career of evil, the evil-plottings of the enemies of God, will be ended, and thus, when all things are fully consummated, and the earth pass back to its liquid element of fire, that the vivid glimmering element of smoke and heat, eternally ascending from this ball of liquid fire, will be beheld by the righteous and redeemed, and will be remembered by them as the grand theatre upon which was acted the tragedy of human life, where the enemies of God were consumed and eternally destroyed. Thus the saints, rejoicing in their grand deliverer, their elder brother, Jesus Christ, for their escape from that eternal bondage of death.

Now, kind readers, while looking over these pages, forget not that the time is nearly at hand when men's

hearts will be tried by the scrutinizing test of Him that will not tolerate the evil plottings of a treacherous heart, notwithstanding they may appear before the world with sanctified faces, appearing unto men to fast, and, for the sake of gain, borrow a mark from the cursed beast, upon which to establish a sect for selfish purposes, declaring themselves to be the servants of God, working through the spirit of divine revelation, when at the same time their priestly garb is stained with human blood, and saturated with the tears of the widows and orphans, and for the sake of popularity and gain plunge their innocent members into the ranks of civil war, and, at the same time, claiming to be the true worshippers of God, and the servants of Jesus Christ, I therefore reiterate what was proclaimed to you 1800 years ago in the Eighteenth Chapter of Revelation, 4th, 5th and 6th verses, reading thus:

4. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5. For her sins have reached unto heaven, and God hath remembered her iniquities.

6. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double."

Therefore, I say again, all you that are worshipping under the mark of the beast, beware: come out of her, I say again, that you may not partake of her plagues, for her destruction is even at our doors. Thus when you see the bitter anguish of those that have been made rich out of the innocent members that they have decoyed into their ranks, and those members have forsaken them and they thus standing afar-off—as you will find in the

Eighteenth Chapter of Revelation, 17th, 18th and 19th verses:

"17. For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18. And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

19. And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate."

I therefore proclaim, by authority, to the world, that the time is at hand when this desolation shall be fully realized, and when you see the smoke of her torment rejoice over her thou heaven, and ye holy apostles and prophets, for God hath avenged you on her, as reads the 20th verse of the same chapter. Therefore it should be apparent to all reading this verse that those gaining the victory over the mark of the beast had become established on the foundation of the prophets and holy apostles, and under that pure organization their worship would be acceptable with God.

Now I will let my pen drift towards the innate principles of worship, for the most important matter of all things in man's existence upon the earth is to know what kind of worship is acceptable with God. In the first place I am called upon to say that all public formalities and written forms of worship emanating from the sectarian leaders worshipping under the false mark of the beast, is but solemn mockery before God. Who art thou, vain man, that have suffered thyself to be moulded contrary to the doctrines and teachings of Jesus Christ into

one of the hideous forms of the beast by some theological association, and step before the world a manufactured priest—a contemptible tool; a piece of machinery from under the plastic hand of nature's God, allowing thyself to be moulded and fashioned over by the agents of the devil, and teach doctrines contrary to that found in the word of God. Who made thee a judge over the flitting emanations of my immortal spirit? Why hast thou, for the sake of gain and ease, sold thyself to a creed and curbed and cramped thy whole spirit to fit to one of the false "isms" of the day, and teach men to worship God contrary to the dictations of their own consciences? Remember that the day of thy retribution is at hand; and how will stand the case between God and thy soul when thou art called to give an account of thy stewardship here on the earth: thy long written sermons, bending the Scriptures to fit the contemptible creed which thou hast promised to maintain and support, in defiance of the doctrines of Jesus Christ; stepping upon the stand and desecrating the holy word of God by declaring that God had called you to preach the everlasting Gospel to fallen man, when at heart you were truly the blackest hearted demon that ever disgraced the world, and to cover up your contemptible, Satanic spirits within you, became associated with one of his Satanic majesty's associations, and by them empowered to decoy into their ranks the true and willing worshippers of the living God. These are those ungodly men Jude speaks of, who were before of old ordained unto the condemnation—ungodly men turning the grace of God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ. Remember thou vile man that thou art weighed in the scale of balance and found wanting, for thy judgment

shall come in one hour and the delicacies that thy false soul lusteth after are departed from thee.

Now, kind reader, rejoice with me in the near approach of that remarkable event when the foundations of Babylon shall be broken up and those sink-holes of iniquity shall be destroyed and the pure in heart shall be permitted to walk in the pure light of the new Jerusalem and worship God in spirit and in truth.

Now the question may be asked by my readers, How are men to worship God acceptably? Turn to the Sixth Chapter of Matthew, 5th verse, and you will find the Saviour's plan offered to us for our guide, thus:

"5. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward.

6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

7. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking."

Therefore it is plain to be seen that the true principle of worship presented to us by Jesus Christ is, in the first place, to carefully consider our own dispositions—see if we are ready to do unto others as we would have them do unto us; also, have we the true worship of God in our hearts. Can we with a pure and willing heart alleviate the sufferings of the oppressed and afflicted around us, without proclaiming the same to the world? Can we have sweet communion with our Saviour, who searcheth

all hearts, whilst in our closets, and not stand in the synagogues and corners of the streets with saddened faces, for a cloak, that we may appear unto men to fast?" Again, we find in the Fifteenth Chapter of Matthew, 7th verse, reading thus:

"7. Ye hypocrites, well did Esaias prophesy of you, saying,

8. This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

9. But in vain they do worship me, teaching for doctrines the commandments of men."

Now if we seek to change our deplorable conditions while in prison here on the earth, being prisoners under the charge of a mighty general, an eternal prince, an officer possessing unlimited control, who has power, according to his own declaration, to destroy both soul and body in hell. I say, should we not carefully look over the requirements of our superior officer, before whose bar we shall stand for judgment after all our chances have passed by for redemption, and there answer for the deeds done here in the body. The course marked out for mankind to travel in by the Saviour to gain an inheritance in the kingdom of God is so plain that the wayfaring man, though a fool, need not err therein. And who are those that will stand condemned before the bar of God? One class of worshippers is more contemptible than the balance who will seek admission into His kingdom in the world to come, and that is the hypocrite. Saith the Saviour, Ye hypocrites, well did Esaias prophesy of you, who draweth nigh unto me with their mouth, when their hearts are far from me. In vain, says the Saviour, do they worship me, teaching for doctrines

the commandments of men. Thus we perceive that the Saviour alludes to those manufactured priests who are willing to be whittled down to a certain standard so that they can fill the exact measurement of some sectarian creed, hypocritically pretending to preach the Gospel of Jesus Christ, but instead of that, for doctrines they teach the command of men. The 13th and 14th verses of the same chapter read thus:

"13. But He answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

Now it must be remembered that this is the language of Him that was ordained by angels, and authorized by the Eternal God, and sent forth to the earth to negotiate a peace and offer salvation to those condemned prisoners that had been expelled from heaven and confined in chains of darkness on the earth, which sad and deplorable condition would have been perpetuated through all time if it had not been through the magnanimous arrangements made by those we had basely insulted by waging a furious war in violation of the peaceful laws of that realm, at the termination of which fearful violation, justly brought on ourselves, the stubborn necessity of an eternal expulsion from that court, and which banishment would have been perpetuated through all time if it had not been through that God-like being, the great Archangel Michael, that headed the armies of our conquerors, who by the consent of the eternal spirit God, and with the assistance of his subordinate officers, laid the wonderful foundation, through prison life on the earth, to redeem their lost and fallen brethren by conceding to the

simple requirements offered by Jesus Christ, which was the acknowledgment of their faults and repentance of their horrid deeds and the renunciation of their contemptible and ambitious leader, the devil, leave the ranks of sin and Satan, willingly accept of Christ's plan of salvation, through which simple requirements they would be received into the favor of God and become peaceful members in the kingdom of heaven.

Then let me ask the organized leaders of the sectarian creeds, Who gave you authority, through your contemptible institutions, to write out your form of the beast, the discipline bearing its mark, your precise style of popular worship, your creeds, your church discipline, your rites and ceremonies, your gay laws and style of worship, amount of salaries, printed sermons, etc., and enjoin the same on your proselytes to preach as the doctrines of Christ? Pause for one moment, if you please, and hear what that noble spirit says, after leaving the shining courts of glory and taking part with His adversaries in the dark prison-house of clay—He who, in the event of time, shall reveal the secrets of all hearts, before whom you shall stand, unmasked from clay, and answer for your contemptible career here on the earth. Listen, I say again, what Christ says to you leaders of those contemptible sectarian organizations bearing the mark of the beast—He whom you are insulting by your hypocritical course of worship, and teaching others to falsely worship the same, He whom you profess to worship—read what He says to you in the Twenty-third Chapter of Matthew, 12th, 13th, 14th and 15th verses:

"12. And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted.

13. But wo unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering, to go in.

14. Wo unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15. Wo unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves."

Also, 33d, 34th and 35th verses of the same chapter:

"33. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34. Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar."

These are the sentences uttered by Him, before whom we shall all stand when the last and final adjustment shall be made, and the past history of our lives, at that critical moment, shall either give us a happy admission into the kingdom of God, or the fearful sentence, "Depart, ye cursed, into everlasting punishment," where the history of your hypocritical career, in the establishment of the false creeds of earth, for selfish purposes, shall fasten the seal to your eternal doom. Now, as the time draweth nigh when the whole nations of the earth will be clothed

in sackcloth—when the elements shall grow black above our heads, and the grand constellations in the heavens shall conspire against the inhabitants of earth, to scourge the enemys of God with fearful destruction, for the end of all things in this world is nearly at hand.

Now is come the extraordinary period that St. John beheld in the Nineteenth Chapter of Revelation:

"17. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God;

18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army.

20. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

Therefore, give attention, all ye nations of the earth, and remember that the time is at our doors when the commencement of these fearful plagues shall be fully realized, for the angel has already taken his position in the sun, which is the great center that gives light and heat to the retinue of planets that revolve around it; and the angel, thus standing upon its borders, being an established

agent of the Son of God, is now declaring to the messengers in the midst of the heavens that the birds of prey shall feast upon the dead carcasses of men that shall fall from the effect of the serious plagues that are now hanging over our heads, and will soon visit the earth. But just before these serious calamities shall break in, the Ancient of Days shall make His appearance upon the earth, and call together His agents, who are now stationed upon the earth to re-establish the ancient priesthood, in which organization shall dwell the worshippers of the living God—the only inhabitants who will rest under the seal of God—who will survive the serious plagues, and those, also, who will be changed in a moment at the appearing of Jesus Christ at His second coming, and will be caught up with Him till the earth is purified, and return again with Him to establish the great millennium —the thousand years of the reign of peace on the earth. Therefore, as an agent acting directly under delegated authority, I proclaim to all the inhabitants of earth worshipping under the mark of the beast to stand from under the crumbling wreck of the great city of Babylon. "Come out of her, my people," saith the Lord, "that ye may not partake of her plagues, and that ye may rejoice when ye see the smoke of her burning, for her destruction is close at hand."

Thus I have briefly described, in this work, some of the extraordinary changes that will be realized in the future, while closing up the career of all those fallen angels who have been subjected to prison-life in the bonds of flesh on the earth. Also, I have briefly alluded to some of the important revelations that have passed by, which St. John discovered while in the spirit on the Isle of Patmos. But the reader will find, in the Fourteenth

Chapter of Revelation, that which the inhabitants of earth are to fully realize from the year 1874 up to 1892, of which remarkable changes I will cast a few reflections, as my guide may dictate. The chapter commences thus: "And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred and forty-four thousand, having his Father's name written in their foreheads."

In this verse we are brought to see Jesus Christ at the head of the church, or the members that will accompany the new Jerusalem to the earth, in the commencement of the regeneration of the House of Israel, at the beginning of the thousand years of the reign of peace on the earth. Thus it must be remembered that the 144 thousand that had His Father's name, written in their foreheads, were those resting under the sealed covenant that God made with Abraham, that had received the mark of that seal through the order of circumcision, as St. John describes it, His Father's name, which was the covenant, or the seal of the covenant, in their foreheads; and again, it must be remembered, that St. John, in this spiritual view, discovered the whole course of their lives, from Abraham to the close of the millennium; consequently, he saw them in their bondage, under King Pharaoh, when they were along on the cold waters of Jordan, with their harps hung upon the willows, and, in the same glance, he saw the finger of God manifested in their deliverance, when their harps were taken from the willows, and they played and sang their glad songs of deliverance.

This description you will find in the 2nd verse of the same chapter, which reads thus: "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and heard the voice of harpers harping with their harps." And the third verse will bring

the reader to the commencement of the millennium, and at the beginning of the re-incarnation of the house of Israel; but, it must be remembered, that there was but a limited number that could sing, or learn that song, and they were the survivors that had escaped the serious plagues, and were living when Christ came the second time, who were changed in a moment and caught up, and that returned with Jesus Christ and his angels, and thus they could sing a song that no other nations or angels could sing or learn. That is, they had been redeemed from the earth, and changed to celestial beings without being subject to the laws of death.

The third verse, reading thus: "And they sung as it were a new song before the throne, and before the four beasts and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." Thus the 4th verse will prove to every intelligent reader that those that are saved from those fearful plagues, and changed in a moment, have been preserved by divine power to begin the regeneration. Reading thus, these are they which were not defiled with women, for they were virgins. These are they which followed the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb.

Thus the reader can plainly see in this verse those that have been saved or redeemed from among men rested in them the fruit or seed to regenerate again, and they being without sin, or virgins, using John's language, were not defiled, but being changed to a celestial condition, spirit in their veins, instead of blood, brought forth offspring after their own likeness, which were the first fruits unto God and the Lamb.

Now, in the 6th to 10th verse, St. John discovers the true Gospel being preached to those that had died in the centre age, that never had been made acquainted with Christ's plan of salvation, and were born on to the earth again during the millennium, and salvation was extended to them there, which left them without excuse, for this Gospel was proclaimed by an angel from heaven, and so clear and lucid was his mission delivered that all were made to believe, and if they did not accept, no one but themselves was to blame. The verses reading thus:

"6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

Thus we perceive, during the thousand years of the reign of Christ, with His saints, on the earth, that those who are rejected, because of iniquity, from entering into Christ's kingdom, will again make an effort to establish

sects and churches there, as at the present age, under the false mark of the beast, and worship that beast, or an image, a sect, or a mark of his image. They shall be tormented with fire and brimstone in the presence of the holy angels—or, in other words, they shall not be permitted to walk in the light of the kingdom of the saints; but their contemptible course, in the presence of all of the angels, in rejecting offered mercy, and worshipping the devil, or one of his contemptible marks,—that their end is banishment from God, and are destroyed with everlasting fire.

I, therefore, shall leave this subject with my readers, hoping that you will be wise unto salvation, and be prepared for the fearful shock that will shake the foundations of the false isms of earth, when they shall be numbered among the errors of the past.

Now may the Grace of the Everlasting Spirit, and the spirits of His holy agents, be with you and guide you safe through the crumbling ruins and fearful plagues that soon will visit the earth, which will dissolve the bonds of corruption of this prison-life, and blend the spiritual power, by order of a transfer to a spiritual house in the world to come.

BS
647

Deacidified using the Bookkeeper process
Neutralizing agent: Magnesium Oxide
Treatment Date: May 2005

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION
111 Thomson Park Drive
Cranberry Township PA 16066
(724) 779-2111

LIBRARY OF CONGRESS
0 014 241 575 6